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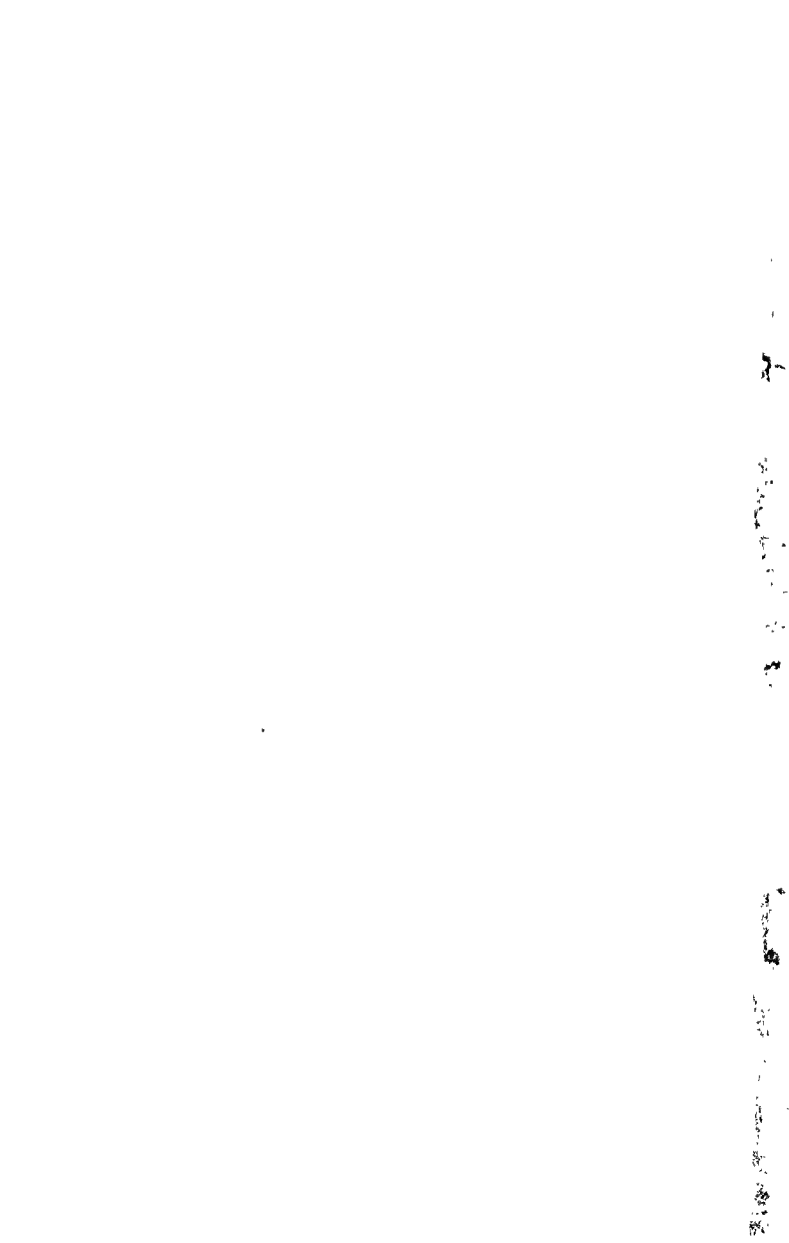
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The
HINDU HISTORY.

(B. C. 3,000 to 1,200 A.D.)



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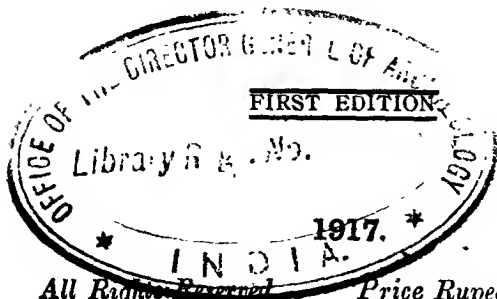
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PREFACE.

The title of this book is my own. Certainly it is a more dignified title than the work properly deserves. I should tell my readers, at the very outset that I am not appearing before the public as a rival to my illustrious countryman, the late Mr. Romes Ch. Dutt whose *Ancient India* is a highly admirable book ; nor to Mr. V. A. Smith whose *Early History of India* is an inimitable work. In 1891 my headmaster, the late Rai Sahib Ratnamani Gupta of the Dacca Collegiate School desired me to write a history of our nation. Following his wish, I have worked so long, alone in a lonely field, groping my way in the dark ages of the past. If my chronology satisfy all, a great puzzle is then solved and the reconstruction becomes easier. Mine is an attempt at reconstruction and a very poor one indeed. Yet I believe, with a certain measure of confidence that whoever will work in the same field, he will arrive at almost similar conclusions.

In preparing this book, I have received valuable suggestions and encouragements from many generous persons, both Indian and foreign : in the initial stage of my labours and Indian travels, I was helped by Babu Harendralal Roy, Zeminder of Bhágyakul ; Babu Dharanikant Lahiri Zeminder of Kalipur ; Raja Jagat Kisore Acharyya of

Muktāgacha ; Rai Bahadur Banamali Roy, Zeminder of Pabna ; Kumar Sri Harabhamji Raoji M. A. LL. B. (Cantab.) of Morvi (Cathiawar). Immense is my debt to my professor and patron Mr. S. C. Hill who was ever alive to my interests. He brought me to the notice of his friends, the late Viceroy Lord Curzon whose encouraging words cheered me at a time when my spirits were drooping in despair. To Col. Sir Richard Temple, editor. *Indian Antiquary*, belongs the real credit of this work, as he gave me the "search-light of true criticism." (Vide Ind. Antiquary, Vol. XXXI, 1902). Sir Asutosh Mukherji, Vice-Chancellor, the Syndicate and Dr. G. Thibaut, Registrar Calcutta University gave me indirect encouragement (1910). My thanks are also due to many Scholars, authors, and writers of Bengal and abroad. This edition of the book is brought out with many imperfections. If it is fated to have a second impression, I trust I shall bring it out in due form and fashion.

Dacca. }
Dec. 25th 1917. }

The Author.

The
HINDU HISTORY.
BOOK I.
CHAPTER I.

§ I. *Hindus—Their high Antiquity and Greatness.*

The researches of the last 50 years have thrown much light on the so-called "dim ages" of the past. We are now able to say, quite independently of Hindu authorities that in the most ancient world, at least four different peoples lived in the "noon-day glare of civilisation." Egypt, Chaldea, India and China had been the earliest seats of civilisation. Except India, the other three countries have yielded extensive remains of their ancient glories hitherto concealed in the bosom of the earth. In the case of India, no such tangible proofs have as yet been found. The most ancient Indians seldom used stone for building purposes. They had wooden superstructure, often overlaid with thin gold-leaves, on brick-built plinths. The

use of stone as a building material was perhaps learnt by the Hindus from the Persians and the Greeks much later on. Of the said four peoples, the Aryans were the most advanced. The Aryans have always been supreme in the world. Their civilisation was spiritualistic, while that of the other three, less so. And the Aryan civilisation influenced the other three most potently, to be sure. There were full and free commercial intercourse between them. And more than once was India invaded by Egypt and Assyria!

Like the ancient Egyptians, the Greeks and the Japanese, we are known to the world by a name not our own. I. Tsing the Chinese traveller in India (A.D. 671-95) says that foreigners called the Indians *Hindus*. The word *Hindu* owes its origin to the Vedic "*Sapta Sindhavas*" Zend—" *Hapta Hendu*" the seven branches of the Indus. The Eastern Afghanistan, Cashmir and the Panjab—then formed the home of the first Hindus who, however, called themselves *Aryy*—"excellent, noble." The Jews called us 'Hondus'; the Parsis "Hindus or Hidus." The word 'Hindu' has now a different meaning viz. "a mixed people of the Aryans and the Aryanised Non-Aryans, with a peculiar religion. It was the Muhammadan rulers of India who made the name Hindu so general and prominent in the soil.

With the possible exception of the Chinese, Hindus are the oldest nation in the world. Their national existence and civilisation date from the dawn of human history. The Egyptians, the Assyrians, the Greeks, the Romans and the Persians—now remain in bright records and ruins. But the Hindus alone have survived the test of time : with but slight changes, they are still the same people, as they were thousands of years back. The following, amongst others, will show the high antiquity and greatness of the Indians :—

(i) “Ere yet the pyramids looked down upon the valley of the Nile ; when Greece and Italy—those cradles of European civilisation nursed only the tenants of the wilderness, India was the seat of wealth and grandeur.”

*Thorton's History of the Br. Empire
in Indïa Vol. I. P. 3.*

(a) “India is the source from which not only the rest of Asia but the whole western world derive their knowledge and their religion”

“Prof. Heeren's Historical Researches.”

(ii) “Even in the much more ancient Vedic age, the civilisation of the N. W. Indians was so far advanced that Prof. Wilson could describe it as “differing little, if at all, from that in which they were found by the Greeks at Alexander's invasion (326 B. C)”

(iii) “ It is remarkable that the inhabitants of India at that date, were nearly the same as now. The descriptions of the people, as given by those who accompanied Alexander—their religion, laws government and character—would suit the present generation of Hindus with little variation.”

Peter Parley's Tales about Greece P. 94.

The longest national life of the Hindus has not been without high practical use. Their 64 *Kalās* (branches of learning) show how scientific—how *perfect* their turns of mind have been ! The verdicts of eminent scholars are in full favor of their greatness. The following, amongst others may be cited in illustration of the point ; (i) “ Hindus have made a language a literature and a religion of rare stateliness ” (Dr W. W. Hunter.) (ii) “ A great people of the orient who had attained the highest stage of culture, had developed an extraordinary literature and achieved the height of an amazing practical philosophy, at least 800 B. C.—are not to be treated with contempt, because their conception of religion and their estimate of the right ideals of practical civilisation differ from our own.”

Editor's Note to the H. B. W. Vol. 2.

(iii) “ No nation on earth can vie with the Hindus in respect of the antiquity of their civilisation and the antiquity of their religion.”

Theogony of the Hindus.

(iv) “ To such antiquity, the Mosaic creation is but as yesterday.” Halhead

(v) “ If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow,—in some parts a very paradise on earth—I should point to India &c

Maxmuller's India : What Can It Teach Us.

(vi) “ To the Indians from whom perh. all the cultivation of the human race has been derived, plays were known long before they could have experienced any foreign influence.

A. W. Von Schlegel.

Alberuni came to India in the train of Sultan Mahmud (1030 A. D.) He was a learned man and enquired of the history of India. The pandits tried to satisfy his curiosity with their legendary lore. Needless to say that the learned enquirer was highly disappointed and passed a right verdict on the absence of a regular Hindu history.

It is but natural for an Alberuni to expect the history of a nation so old and great. Though we shall no more take to mere tale-telling, yet we cannot say we possess a regular history of our gloried past. Of the so-called histories, legendary tales, there's no lack in India. The *Vansavalis* of Orissa, Nepal and Mysore ; the *Pattavalis* of the Jain Pontiffs, the historical

romances &c—generally pass for good histories ; but close examination of them has proved that they are works more of fancy than of correct facts and figures. The only possible exception to these is the *Rajatarangini*—the versified history of Kashmir written in 1148 A.D. But this also is not free from faults altogether. Moreover, it is chiefly a work of local interest with only occasional references to the general history of India. Its defects have been shown thus :—

(1) It gives the date of Asoka the Great as 1200 B.C., while his real date is known as 264 B.C. to 227 B.C.

(2) It gives the date of Mihirakula as 704-634 B.C., while his real date is about 530 A.D.

(3) Toramana is placed seven centuries after Mihirakula, while it is well known that he was the father of Mihirakula.

(4) Three centuries are given to the reign of Ranaditya I. (A. D. 222 to 522.)

Ofcourse, there is no gainsaying the fact that our ancestors have not bequeathed to us any rich and reliable historical work for any early period. But we cannot so readily admit the charge often brought against them of their entire incapacity for writing history. Col. Tod writes—“Who would believe that the Hindus who carried so many sciences to perfection, knew not the

simple art of writing history ? "Who would believe in the absence of a true historical sense in the ancient Hindus whose earliest works are the Vedas ?"—R. C. Dntt.

(3) Dr. Fleet's favorable views on the same will appear from the following :—

(i) "They (the ancient Hindus) could write short historical compositions concise and to the point, but limited in extent". *Imp. Gaz. Ind.*

(ii) "The historical chapters of the Puranas do certainly indicate a desire on the part of the ancient Hindus not to ignore general history altogether and are clearly based on ancient archives which had survived in a more or less complete shape and were somehow or other accessible to the composers of those works or upon some prototype which had been so based".

I. G. I. New Edn. Vol. 2. P. 17.

The point here seems to be partially mistaken. We are told at several places that formerly *itihasa* (history) and *purana* (theogony) were two distinct subjects. In the 15th C. B. C., the great writer Vyasa put them in coherent shapes. His compilation of the Puranas current in his time was called the "*Purana-Sanhita*." He taught Roma-harshana history proper and Puranas. In time the Purana ramified into 18 principal branches.

This is why the Hindus still give all the Puranas to the pen of Vyasa. One condition that a proper Puran should satisfy is that it should note the principal dynasties and the dynastic achievements. Here is the origin of the historical chapters of the Puranas. History gradually disappeared as the Puranas grew in popularity, leaving "genuine materials in abundance."

(iii) "An attempt on the part of the Hindus to put together anything in the shape of a general history is the Rajatarangini written in 1148-49 A.D."

To the same 12th century, perhaps, belongs Chand's "*Prithviraj Raesa*" a noble history every inch of it. But no mention is made of it.

(iv) "With this instance (the Bower *Manuscript*) before us, we may not unreasonably hope that an exploration of some buried city or even of one or other of the numerous private collections of ancient Mss. that still remain to be examined, may, some day result in the discovery of some of the early and authentic Vansavalis".

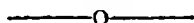
(*I. G. I. Vol. 2. P. 10*).

Perhaps the best judgment on the point has come from Mr. J. Kennedy who rightly observes:—

"The true history of India is hidden under a thick veil of Brahminical or bardic fiction".

I. G. I. Vol. 2. P. 309.

We trust, Mr. Kennedy means also to say here that a considerable part of the ancient Hindu History lies in buried cities also.



§ II. *Ancient Hindu History obscure: its causes.*

India, like China and Egypt, has been called "a land of evasive mystery". We cannot say how far this assertion can be maintained. India is rather a land of 'open secret'. Modern scholarship have lifted up the mantle of mystery to a visible extent and now many things, once legendary, mist-wreathen—have become pure and broad settled facts. There are reasons why the ancient Hindu History elluded the grasp of even veteran foreign scholars :—

(i) Their imperfect knowledge of the perfect speech and their alien nature to Hindu religion and race—were perhaps a great bar to their clear understanding of the subject. Col. Tod says "Much would reward him who would make a better digest of the historical and geographical matter in the Puranas. But we must discard the idea that the histories of Rama, Krishna &c—are mere allegories—an idea supported by some, although their races, their cities and their coins still exist."

The chief causes of the obscurity of ancient Hindu History are noted below :—

(i) Paucity of plain facts and sober chronology.—Of historical facts, there is however, no lack; but they are not pure and plain and are often found mixed up with a good deal of spiritualistic fables. Fact and fiction cannot sometimes be distinguished. And sometimes even a grain of truth cannot be recovered from a bushel of legends. Hindu regard for a general history perhaps continued up to 700 A.D. after which the nation's general relish for truth also got vitiated. During the great Rajput revival (800 A.D. to 1200 A.D.) history became of provincial or local interest—polluted by panegyrics, encomiums, hyperboles &c. The yugas, the regnal years of the kings in the sanskrit epics and the Puranas are given in *stellar years* and not in *solar*. Hence they appear so grand and improbable.

(ii) Deification of Historic Persons :—Ever since the introduction of medium-worship into Hinduism, notable historic persons of old have been made the objects of popular worship. To translate men into divine beings, many superhuman powers and deeds are ascribed to them. Facts and fictions are so cleverly interwoven that the whole assumes an aspect of some mystic grandeur! Thus the *Devas* (not gods)—a superior branch of the Aryans who dwelt near the table-land of Pamir have been brought into popular worship by later thinkers, as “gods”. Brahmā, Śīva, Indra, Vishnu

Durgā, Kumara, Ganesa, Kuvera nay, the whole lot of the Deva-Aryans—are now the objects of Hindu worship. These "*Deva-Aryans*" should not be confounded with the Vedic gods of similar names, who are pure divine spirits and not men. By superior qualifications—extraordinary merits, the Deva-Aryans rose to an enviable and inimitable position indeed ; yet they were, doubtless, mortals. They had desires, disease and death ; they had power, pelf pedigree, pride ; they had wars, commerce and colonies. But since they are worshipped, they are declared *immortal* and what not ? Such spiritualistic evolution entails a great loss to our history.

(iii) Spiritual Interpretation :—It appears that the ancient Hindus, like some other nations, represented everything in the world spiritually. Hence we find them calling the less advanced people by such names as monkeys, cows, bulls, rams, bees, bears, snakes, horse, &c. The great Skr. epics and the Puranas, originally meant to be genuine histories, have long been transformed into theological works, with suitable additions and subtractions.

(iv) Confusion of Terms :—Words and expressions that originally meant one thing, have long been made to mean another. For instance, *Vivasvān*—the father of Manu, was an historic personage. The word also means the "sun". In

later times, his dynasty has been invariably called or described as the *Solar* dynasty.

Valmiki, however, spoke of it as Ikshaku's Line or Kakustha or Raghu's Line. Similarly, *Soma* *Vanša* now means the Lunar dynasty, though 'Soma' the man-had nothing to do with Soma the 'moon'. Thus Parvati now means—"daughter of the Himalaya mountain". Hastinapura meant 'the city of king Hasti', but later it was made to mean—"the city of elephant" (*hasti*). Nay,—the town is known by all words meaning an elephant; so we hear of "Hastipura", Karipura', gajapura, gajahwayapura and so on. Another source of confusion is in the likeness of names of persons living at different times. Such are Manu, Kapila, Vasista, Nārada, Patanjali, Vyasa, Katyāyana, Vikramāditya, Varāhamihira, Chānākya and others. These should be carefully distinguished.

(v) Attempts at suppression of History :—Perhaps to suit the needs of some age, Hindus rather suppressed history and invented nice legends instead. Such an age could most possibly be the century from 650 A.D. to 750 A.D.—that marked the end of the Imperial Dynasties of N. India and general disorder and revival of the Non-Aryans. It was during this period that the astronomer Brahmagupta (B. 628 A.D.) published his new monstrous chronology. There was another reason for suppression. The Buddhists, jealous of Hindu

revival often attacked the morally weak points of Hindu history. The Brahmins therefore cautiously mended the vulnerable parts.

Some examples will do well here. The term *Kumbha-Yoni* means—the noted sages Agastya and Vasista, because they were born of a prostitute, from '*Kumdhā*' a harlot. But to cover disgrace and ensure regard of lightless people, the work *kumbhā* was shifted to '*kumbha*'—a pot or pitcher. To cover disgrace, the 5 Pandava brothers are said to have had divine origin. Still the great epic contains Vyas's true account. The *Agni Purana* declares the Pandavas as sakas *i. e.* scythians, as they were begotten by sages in the northern mountains. Such examples abound in the epics and the Puranas. But luckily these books are not hopelessly spoiled. One epic or Puran gives a legend, while another gives the genuine fact. In the Vishnu Purana and elsewhere is given the legend of Yayati's premature old age and rejuvenation &c. But the true history is found in the Mahabharata—where it is stated that the eldest son Jadu revolted against his father and was so set aside from the throne. The legend of Trisanku—a solar king—is well known. But the *Harivansa* gives his correct history.

(vi) Hinduisation of the Mass :—The Indo-Aryans long clung to their Vedas, Upanishads and the Darshanas ; but these books were not intelli-

gible to women and Sudras in general. So, it is said that Vyasa wrote his great epic and compiled the Purans. Gradually the high-caste people declined and the low-caste people advanced till both came on the same level to form a new nation called the "Hindus" on the plain of the Ganges. Pure Brahmanism—a very ancient faith now gave place to *Hinduism*. History was bruised and mutilated to make didactic legends and fables that still prevail in the country.

(vii) Foreign Invasions :—Foreign invasions, especially the plundering raids of some, have done much harm to our Indian lore. Temples were looted and demolished, libraries were sacked and burnt. Lahore, Delhi, Canouj, Muttra, Ujjaini, Chittor, Somnath—were all places of the then great Hindu learning and religion. And they felt well the evil genius of Sultan Mahmud, Altamash and Alauddin.

(viii) Decline and Fall of the Hindus.—The Indo-Aryans found India a large country. They were then only one people, having one law, one religion and one tongue. Distinct provinces were not yet formed. Then there was a regular need of history, there was a history and there were Xenophons also. The Brahmans, the court-bards and the encomiasts were the usual recorders of events. Genuine historical fragments are still visible in the later Puranas and elsewhere. In time, India split up

and with it, everything, as a whole also split up. The country India became a continent India. Different provinces arose The Brahmans divided themselves into 10 distinct sects. Vernaculars arose and so did religious sects, manners, customs &c. With these, national history also assumed a provincial character, Gradually national unity broke up into jarring units.

Mutual feuds brought the country gradually to death's door. Occasionally, some one would rise and seize the suzerainty for a period, but the country would again come to grief under his weak successors, Naturally enough, the historian (if we may call him so) of the time would sing his master's praise profusely, like a poet and not write a sober account of the whole. No doubt on many occasions, the Hindus of the different parts of the country assembled and stood shoulder to shoulder to oppose a foreign foe, but in their gallant stand, they were rather egged on by a strong sense of religion than by a proper noble sense of national union. Thus India ceased to be an organic whole.

(ix) Want of archæological knowledge of the ancient Hindus.

(x) Decline of Hindu Intellect.

(xi) Peculiarity of India as a country :—(a) Its entire exclusiveness from the rest of the world (b) Its vastness—it being really a world in miniature. (c) Its unhappy gifts of beauty.

(xii) Over-spiritualistic tendency of the later Hindu mind.

(xiii) High antiquity of the Hindu nation. Different tastes and subjects prevailed in different ages.

(xiv) Want of critical acumen of the later Hindus. Critical history is a quite modern subject even in Europe.

(xv) Lack of inscriptional and architectural evidence before 600 B.C.

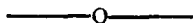
For full information of the point, the curious readers should read Tod's masterly introduction to his classical work, The "Rajasthan".

§ 3. *Hindu History lies concealed.*

It has been already noted that the later Brahmanas and the bards bruised and mutilated history for the sake of adaptation. So, a good deal of our history lies covered in bardic ballads and legends. Perhaps more than this lies concealed in the buried cities of old, exploration of which brings to light every year many important facts. Every find, each discovery contributes a mite to our knowledge of the past history; for instance, the discovery of the Piprawah Vase and the Bower Ms.—has removed two great doubts. Recent excavations in the N. W. Frontier Province have confirmed the description of Yuan Chuwang about Kanishka's erection of a huge statue of Buddha with

Buddhistic gods and angels. The excavations now carried on under Dr. Spooner, at Bankipore (ancient Pātaliputra) bring to light many things *re* Asoka's capital and palace. Recent find of two silver coins near Pānduā (Bengal) of 317 A. D. and 514 A. D., in which Bengali letters are engraved, show that the vernacular alphabets came to being at the beginning of the Christian era or even earlier. Unfortunately, our ancestors were not archæologists. They could not decipher ancient inscriptions, coins &c. Hence in some cases, tradition has been distorted; in others, overlaid with false gilding. Take for instance, the iron-pillar of Delhi in the Kutab Square. Many still believe that it is the same iron-pillar of the Pandavas who had erected it after their victory over the Kauravas. But its inscription, deciphered, revealed the fact otherwise.

Tireless toils and constant vigorous researches of eminent scholars, mostly European, have cleared the Augean stable of our history, in the last 50 years. We trust, ere long many points of our history hitherto unknown, will be brought to light.



§ 4. *Attempts at Reconstruction.*

The eminent scholars who came out to India in the service of the Hon'ble E. I. Company did not fail to turn their genius to the exploration of

the Indian lore. Results were great, though not in the line of general history. Discovery of Sanskrit (1780 A. D.) gave a great impetus. Missionary views or Christian contempt for things "heathenish" could not deter the movement. The then scholarship soon found, chiefly from the labours of Sir William Jones, that their belief that "everything except the blind forces of Nature owes its origin to the genius of the Greeks", was wrong. In Christendom, Usher's famed chronology melted before the new critical school of Research and the Egyptologists and the Assyriologists have revealed things of several thousand years ago. Of course, in the case of Egypt and Assyria, the scholars could take their secure stand on architectural remains and other tangible proofs ; but in the case of the most ancient India, scholars could depend on no such materials, so, any sound chronological measure of our history before the times of the Rāmāyana, is not fully possible.

Insurmountable difficulties lie in the way of a clear interpretation of our ancient history; yet many attempts have been made in Europe for its reconstruction, but without satisfactory results. Western mind has been roused. Schlosser's classical "*Weltgeschichte*" contained only a condensed summary on Ancient India. In the most recent German "*Weltgeschichte*" however, Ancient India is given almost as much space as is given to Rome

and Greece. In the "*Historians' History of the World*"—published by the *Times* of London, some 100 pages only are allotted to Ancient India.

In the current school-histories of India, the 6th or 7th C. B. C.—is the starting point, Elphinstone and some begin from 1400 B. C., noting however, their little faith in Hindu chronology, Some again begin from 2,000 B. C., but the period antecedent to the Great War is shown almost void of political history, some descriptions of the Vedas and Vedic civilisation and the like being the only relieving points, Tod tried to add flesh and blood to the skeleton king-lists of the earliest dynasties ; but his accounts are quite meagre and the king-lists incorrect. Sir William Jones counted back to 35,00 B. C. with no better results. A truly noble attempt has been made of late years by Mr. V. A. Smith who in his "*Early History of India*" has re-constructed old materials in an excellent way. But even here, he has left the most ancient period unnoticed. He appears to have had a mind to reconstruct the whole history but has left it untouched, sighing "Many attempts, all alike unsuccessful, have been made in Europe to reconstruct ancient Hindu History, even by distilling old legends. Modern criticism, however, is of opinion that bardic lays &c. cannot be made the basis of sober history."

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§ 5. *Opposition to Reconstruction.*

Many great men frankly admit that the world's debt to India is immense; for, she has been the light-giver of all. Yet to how many is she known abroad? To the orientalists and specialists India may be a favourite or familiar country, but even to average Englishmen, she is nothing but a name of five letters! To what is the world's apathy due? Is it due to the absence of a regular Hindu history? Or is it due to the world's indifference to India? We know and believe that Hindus have a history of their own to tell, if the world be not found wanting in its listening ears. A time was when Europe looked to Greece as the sole land of all inspiration. But the vigorous researches of a noble band of scholars have swept away that once-prevalent idea of the Græco-Romanic foundation of European civilisation and have satisfactorily established the fact that "the languages, literature, art and philosophy of the West are connected by innumerable bonds with those of ancient India". We know not why the poet still sings, "East is East and West is West."

As regards the feasibility of reconstruction, scholars appear to divide: some favor it, while others oppose. The views are indicated below:—

(1) "The researches of a multitude of Scholars during the past 40 years, working in various fields,

have disclosed an unexpected wealth of materials for the reconstruction of ancient Indian History." (V. A. Smith).

(2) "The attempt to write a connected relation of the national transactions of India before the Muslim conquest is now justified by an adequate supply of material facts and sufficient determination of essential chronological data" (Ibid) *Opposition*.

(i) "The Chinese, Indian and Egyptian antiquities are never more than curiosities."

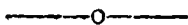
The Maxims and Reflections of Goethe,
No. 325, in B. Saunder's translation.

(ii) "It would be a very extraordinary and imperfect history of India that should put together from such references and from the Puranas, the Rajatarangini, the historical romances, the general body of the literature, such Vānsavalis as have been obtained from Orissa and Nepal and the few items of alleged history incidentally given in the Pattavalis". (Dr. Fleet's Paper on Epigraphy.

I. G. I. Vol. 2. P. 21.

To show the incapacity of the ancient Hindus to write history properly, Dr. Fleet says, "Though genuine materials once abounded in India, yet we find no national history of the Hindus." Now again, when attempts are being made at reconstruction, he says, "It would be a very extra-

ordinary and imperfect history &c.". We fail to account for the learned Doctor's views. Does he mean to say that the once-abundant genuine materials are now rare? We rather think that the possibility of the reconstruction of our history in an entire form, has now become more than ever. The vigorous researches of great scholars, mostly English, in India, Burma, Ceylon, China, Tibet, Turkistan, Afghanistan &c. have added much to the already-existing materials fit for a coherent shape. The most valuable point of modern scholarship is the excellent critical method of Ranke, Gœthe and others as opposed to Voltaire's definition of history as "*fable convenue*". In this book, I shall follow the principle of 'Conservation and Reform'. It will best serve us as a clue to the labyrinth of our ancient history. Here again, we are between Scylla and Charybdis. Wordsworth's line "*He murder to dissect*" suggests to us that the European mind is a little too over-critical while the Hindu mind is over-credulous. We cannot say how far this work will commend itself at home and abroad.



§ 6. SOURCES OF RECONSTRUCTION.

These are broadly four, as are indicated below :—

I. Tradition ;—It is enshrined in our secular and sacred writings. Though the value of tradi-

tion is inferior to contemporary evidence, yet it may be regarded with a high degree of probability. For the period from the earliest times to 327 B. C. we have mainly to depend on literary tradition alone. Later tradition has been proved correct by inscriptions and other evidence. Dr. Fleet also in his paper on "Epigraphy"—in the I. G. I. Vol. 2, has attached great importance to tradition and observes further that it would not be proper and safe to advance theories &c. in direct opposition to the settled convictions and time-honor'd tradition of the soil.

II. Archæological Evidence :—(i) These are Epigraphic, (ii) Monumental and (iii) Numismatic.

III. Contemporary and other works dealing with historical topics.

IV. Foreign Accounts.

Let us next examine the said "*sources*" minutely and closely.

I. TRADITION.

(i) The Vedas and the Vedangas :—They tell us much about the direct political history of the earliest period ; further, they shed much light upon the civilisation of a period extending over 1,800 years.

(ii) The Sanhitas ; They are over 20 in number. Like the Vedas, they do not contribute

much to the political history of India. The "*Manu-sanhita*"—the chief of these—tells us much about laws, duties, religious observances, manners customs &c. of kings and the people.

(iii) The Sanskrit Epics ;—The original epics are lost. In their present shapes, they are merely historical romances. Yet they are great store-houses of history—of many "scientific facts." Their historical value is considerable for the earliest period of Indian history. The historic elements lie concealed and scattered. They now rank almost as the Hindu scriptures but originally they were not so.

(a) The Ramayana :—It contains less historical materials than the Mahabharata. The shape and size of the original epic have been doubted by additons. Valmiki's first Book has been mostly replaced by a new one The last Book is admittedly of a second hand. Besides, there are many interpolations throughout the books. Side by side with Valmiki's sober language, elegant ideas and correct chronology—there appear the monstrous, the improbable and the ludicrous. However, with patient and careful toil we can glean from it some facts that help the sound framework of dynastic annals.

(b) The Mahabharata ;—like the Ramayana, it is, in its present form, a quite new book altogether. It is rightly called the "Encyclopedia

of Hinduism." Compared with it, the poems of Homer are but mere pocket-books. The original poem called the "*Bhārata-Saṁhitā*" in 8,000 slokas lengthened to 24,000 slokas afterwards, was mainly historical. This historic portion is still available in the present grand epic. The incidental mention of mighty kings and their deeds, here and there throughout the epic, enables us to correct and corroborate the bare king-lists of ancient dynasties. The "*Peace-Book*" (*S'anti-Parva*) abounds in historical allusions relating to the most ancient and other periods of our history. Besides, the epics are valuable as traditional pictures of social life in the heroic age.

(iv) The Historical Works.—(a) The *Rajatarangini* (the Kashmir Chronicle): Very cautious use of its confused mass of ancient tradition, should be made. (b) *The Kumarapala Charitra*. (c) *The Khoman Raesa*. (d) *Prithwiraj Raesa*. (e) *Rajavali* &c. &c. (f) The Pali histories of Ceylon. The "*Dipavansa*" and the *Mahāvansa* of the 4th and 5th centuries A. D. mainly relate to the incidents of the Maurya dynasty,

(g) The *Jataka stories* occasionally give the political history of India in the 5th and the 6th centuries B. C.

(h) Several Jain Books, esp. the "*Satrunjaya Māhātmya*" of the 5th C. A.D.—give numerous historical allusions and statements of no mean value.

(i) The Puranas :—They may be classed under three groups. (a) The Hindu Puranas (b) The Jain Puranas and (c) the Buddhist Puranas. Most of the principal Puranas of these three classes contribute much to our ancient history. Their historical chapters contain the most regular accounts of our historical traditions. Some of them give king-lists and genuine facts from the earliest times down to the Gupta period in the 5th century A.D.

Before 1200 B. C., "*itihāsa*" (history) and *Purana* were two distinct subjects. Gradually, the professional Puranists divided the "*Purana-Samhita*" of Vyasa into 18 principal branches, adding thereunto new materials age after age. The *Purana* was in existence long, long before 1,200 B. C. The chief 18 Puranas and the numerous minor Puranas, all turn to history more or less. The dynastic lists appear only in 5, viz. *Vayu* (composed perhaps in 300 A.D.) the *Matsya* (perhaps 400 A. D.) the *Vishnu* (composed perhaps in 450 A. D.) *Brahmānda* and the *Bhāgavata* (composed much later). The king-lists of the last two are incorrect and corrupt. But those of *Vayu*, *Matsya*, and *Vishnu* are full and more or less authentic.

In some cases, the evidence of the *Vishnu* has been found inferior to that of the *Vayu* and *Matsya*.

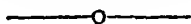
On the authority of the Purans, the well-informed English Scholar, Mr. V. A. Smith observes as follows ;—

“ Modern European writers have been inclined to disparage unduly the authority of the Puranic lists, but closer study finds in them much genuine and valuable historical tradition. For instance, the Vishnu Purana gives the outline of the history of the Mauryya dynasty with a near approach to accuracy and the Radcliffe Ms. of the *Matsya* is equally trustworthy for the Andhra dynasty. Proof of the surprising extent to which coins and inscriptions confirm the *Matsya* list of the Andhra line has been recently published.”

Tod, Dr. Fleet and several eminent scholars have expressed a similar view on the Puranas:

(j) Tantras—Their historical notices and geographical elements furnish good materials occasionally.

(k) General literature and semi-historical romances—their incidental historic items only.



II. ARCHÆOLOGICAL EVIDENCE.

(i) Epigraphic :—This is the most secure source. It gives the correct knowledge of many periods. It is obtainable from Asoka's Edicts, record on tables of stone and copperplates and tower

&c. The oldest insription is said to be the dedication of the relics of Buddha (a few bits of bones) by his Sakya relatives in the Piprahwa Stupa about 483 B. C. (Dr. Hoernle gives this date but others suggest 450 B. C.)

But recent adverse criticism has disbelieved this theory. So, the next oldest known inscription is that of 250 B. C.

(ii) Numismatic :—Here is another secure and fruitful source of our history. All traditions point to the general currency of a gold coin called *nishka* in ancient India, for commercial and donative purposes. Future explorations of Taxila, Oudh, Delhi, Muttra &c. will no doubt bring to light many of those coins to the delight and wonder of the literary world. From 327 B.C. various kinds of coins abound and furnish bare facts and aid the research scholars much. They form the sole evidence for the Indo-Greek and the Indo-Parthian dynasties of Indian rulers.

III. CONTEMPORARY & OTHER SIMILAR WORKS.

(i) The Kalpa Sutras.

(ii) Sanskrit Grammars.—“Linguistic specialists have extracted from Sanskrit Grammars and the like works, many incidental references to ancient tradition, which collectively amount to a considerable addition to historical knowledge.”

(iii) Architectural remains.

(iv) Astronomical and Geographical works.

(v) The Ramayanas ; Sanskrit Rhetorics ; Harivansam, Raghu-Vansam, and other poems ; Biographies-such as Sali-vahana Charitam, Sri-harsha Charitam, Vikramanka charitam, Bhoja-Prabandham, Rama charitam. (a poem on the Pala dynasty of Bengal) &c ; Prabandha-kosham Katha saritsagara, and other Tales and Novels.

(vi) The Local Annals of Nepal, Orissa, Assam. Mysore, Rajputana, Guzrat &c.

(vii) Other works in Sanskrit, Prakrit and Tamil.

(viii) Jain Works in general, esp. the Jain accounts of the Chalukya dynasty of the West.

(ix) Geological Researches of India.

(x) Pedigrees and successions. (xi) Official Records.

(xii) Ancient Paintings, Sculptures & bas-reliefs.

(xiii) Dynastic archives and chronicles.

(xiv) Introductions and colophons of literary-works.

(xv) Medals, grants and manuscripts.

(xvi) Sanskrit Dictionaries.

IV. FOREIGN NOTICE.

This embraces the accounts of Foreign Travelers and writers and also the references in books and monuments of other nations.

A. Western Intercourse with India before the Christian era.

(a) The Egyptians.—They were the first to import the “wondrous products of Arabia and India.”

(i) Under the king Saukh-ka-Ra, the first “Ophir Voyage to Punt (Perh. Somaliland) and Ophir (Sanskrit *Sauvira*, lying on the eastern shore of the gulf of Cutch, Western India) was accomplished, its leader and guide being Hannu, 2,500 B. C. (H. H. W. Vol. I. P. 108-9.

(ii) Dr. Royle has shewn some points of similarity between ancient Egypt and ancient India and has microscopically traced *indigo* (specially an Indian product) in the blue stripes of some Egyptian mummy cloths.

Dr. Royle's Essay on the Antiquity of Hindu
Medicine P. 129-137.

(iii) The Old Testament, Book of Genesis (XXXVII, 25) tells us that “the Ishmeelites coming from Gilead with their camels bearing spicery and balm and myrrh, were going to carry them down to Egypt.”—1729 B. C.

(iv) "Greek historians have made the Pharaoh Ramses II (Sesostris) penetrate and subdue the countries of Media, Persia, Bactriana and India, as far as the ocean and even say, he penetrated Europe as far as Thrace, where his course was only checked by want of supplies."—H. H. W. Vol. I. P. 146. Date perh. 1300 B. C.

Dr. Robertson has discredited it as "an invention of the Egyptian priests," But the Editor, H. H. W., however says :—"Such vague traditions probably represent a racial memory of actual historical events, distorted, of course, as to all details."

(b) The Assyrians.—(i) "Babylon occupied a favorable position for peaceful commerce. Mesopotamia occupied the very centre of the world of ancient civilisation. It was the connecting link between Persia and India on the one hand and Lydia, Syria and Egypt on the other. Even Chinese ideas were to some extent accessible through the mediation of India." H. H. W. Vol. I. P. 472.

(ii) "The pictures on the black obelisk of Shalmanaser II. show us such beasts as apes and elephants being brought as tribute to the conqueror confirming in the most unequivocal way the belief based on Ctesias and Strabo that the Assyrians held commercial relations with India."

H. H. W. Vol. I. P. 484.

(iii) "The muslims of Dacca were famous in the Roman and even Assyrian times."

Lee-Warner's *Citizen of India*. P, II.

(iv) The Babylonians imported the following of their commodities from India :—Precious stones, onyxes, dogs, dyes, finest wool, and spices &c.

H. H. W. Vol. I. PP. 487-90.

(v) Ctesias tells us that the Assyrian Queen Semiramis invaded India in 2001 B. C. (?) and fought with a Hindu king on the right bank of the Indus, whose name is not known but whose title was *Sthāvarapati*, Greek *Stabrobates*. We shall discuss this, later on,

(c) (i) The Phœnicians (Lat. *Pœni*, Rigvedic Sanskrit *Pani*—traders)—most probably Aryans,—had established their colony on the Levant sea as early as 2800 (?) B. C. Tyre was built in 2750 B.C, Their trade-empire extended from Great Britain in the north-west to India and Ceylon in the South-east. They came to India about the 14th or the 13th century B. C. Long, long before 561 B. C. when the Persians conquered Babylon the Phœnicians had settled themselves on the Bahrein Islands in the Persian Gulf, for pearl-fishery and the Indian trade. (Dr. Royle's Essay. P. 122.) They carried on their trade by the Red Sea along the caravan road from the shores of the

Persian Gulf to the Mediterranean coast. They imported from India diamond, pearls, gold, tin, various spices, onyx and agate, ebony and ivory, rich carpets, garments and embroidery &c.

(ii) Some scholars have hunted out from the poems of Homer (850 B. C.) Sanskrit names of things transmitted to Greek by the Phœnicians. For instance, Homer's use of "*kassiteros*" is Sanskrit *kāstira* (tin). Again, at several places, Homer referred to the skill of the "Sidonian artists" when he mentioned the "Silver vase", costly carpets and garments &c." But Sir George Birdwood says that "these articles of luxury, though latterly produced in Sidon itself, came originally from India." (Ind. Arts. of India. P, 263-64.)

(d) The Jews :—We have no proofs of any Jewish trade with India before 1050 B. C. However, there are allusions to extensive caravan routes in several passages of the Old Testament.

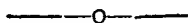
(i) The Jewish king Solomon was the first to give great impetus to trade. He even founded a seaport at Ezion-Gaber (992 B. C.)

(ii) The ships of Solomon sailed from Ezion-Gaber under the guidance of the mariners of Hiram and returned home in 3 years laden with the gold of Ophir Sanskrit. *Sauvira*—Coptic 'Sophir' or "Sofir" (India). Its '*almug wood*' (red sandal wood), *apes*, Sanskrit *kapi*, Hebrew *kaf*

(monkey), *peacocks* *Heb-tukkim*, Malayalam *tobei*, Tamil *siki* Sanskrit *Sikhi*; and *ivory* (*shenhabbim*, Sanskrit *ibha* = an elephant.) were also imported.

NOTE :—There appears to be some discrepancy among the Scholars regarding the identification of *Ophir*. Various countries have been proposed such as India Ceylon, Peru, Rhodesia &c. The form of the word suggests that *Ophir* = *Sophira* or *Sophara* = Sanskrit, *Sauvira*—a sea-board tract between Sind and Gujrat. The mention of *Bery-gaza*, modern *Broach*, Sanskrit. *Bhriyu-kachcha* in the same commercial period suggests that these western parts of India were in direct commercial contact with the west ;

(iii) The Jewish commercial spirit did not survive Solomon even a hundred years. So we no more hear of them.



(e) The Persians & the Greeks.

(a) The Indian invasion of Cyrus happened in 541-40 B. C.

(b) The first Persian notice of India appears from the two inscriptions of the Persian king Darius, son of Hystaspes, at Persepolis and Na'tash-i-Rustam. The latter is dated about 486 B. C.

Rawlinson, *Herodotus*. Vol. 2. P. 403, IV. 207.

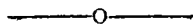
Pythagoras (6th C. B. C.) "His theories and ideas throw some light on the prevailing ideas of the Hindus of that age."

(c) Herodotus (450 B. C.) gives full & valuable facts regarding the relations between India and the Persian Empire.

(d) The accounts of Ctesias are of little worth as they only narrate the travellers' tales about the wonders of India. (401 B. C.)

(e) The accounts of the historians of Alexander, (327 B. C.) and of the ambassadors Megasthenes and Deimachus (close of the 4th C. B. C.)

(f) Mc. Crindle's following six useful books about the Greek and the Roman notices of India:—
(1) Ktesias (2) Indika of Megasthenes and Arrian (3) "Periplus of the Erythraean Sea" (i.e. Guide to the Red Sea). This *Red Sea* - does not mean that between Arabia & Africa, but the easternmost part of the Arabian Sea, close to the west of Gujrat. (4) Ptolemy's Geography. (5) Alexander's Invasion. (6) Ancient India -- as described by other classical authors.



B. EASTERN INTERCOURSE OF INDIA.

(a) Chinese Historians.—The two Encyclopedias of China give descriptions of the intercourse and trade by sea with China from the 7th century B. C. to the 17th century A. D. *Punkow* gives us the valued information of the Kushan occupation of Magadh in the 3rd century A. D.

(b) Chinese Indian Travellers—(1) Ssu-ma-ch'ien-the Chinese "father of history" wrote his work in about 100 B. C. He tells us much about the early annals of India.

(2) Fa-Hien in India (399 A. D. to 414 A.D.)—during the Gupta rulers.

(3) Yuan Chwang (629-645 A. D. His book is entitled "A Treasure-house of Accurate Informations." (4) I-Tsing and others.

(c) Inscriptions from the Hindu colonies of the Malayan Peninsula and the Malayan Archipelago furnish some facts.

(d) The *Brahmānda Purana* and the Jain Sanskrit work. "*The Satrunjaya Mahatmya*". witten about 420 A. D. corroborate many points of Hindu intercourse with the East.

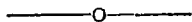
(e) The great maritime activity of the Cholas of the 11th century A.D. is shewn by many points of eastern reference.

ALBERUNI (1030 A.D.)

He came out to India in the train of Sultan Mahmud of Gazni. He was a learned mathematician and astronomer. After having studied Sanskrit in India most diligently, he wrote his famous work entitled ; "*Tahkik-i-Hind*" (An Enquiry into India) which furnishes a very good account of Hindu manners, science and literature, though little of political history.

CHAPTER II.

HINDU ART OF WRITING.



The edicts and inscriptions of Asoka the Great had long baffled the skill of the early scholars to decipher them. In 1795, Col. Wilford thought them to be of Pāṇḍava origin. In 1809, Sir William Jones tried to decipher them but in vain. He, however, concluded that the Indian alphabets were children of the Semitic alphabets. In 1821, Cope and others supported Jones. Lapsius wrote a paper endorsing Jones's view (1834). Sterling in 1834 visited Khandagiri in Orissa, examined the letters inscribed there and thought them an imitation of the Greek alphabet.

Thanks to the genius of J. Princep whose efforts first deciphered the Asoka edicts. His first detection of the words "*dāna*" and "*Piyadasi*" led to his future discovery in 1837-38 :—(a) Facsimiles of Ancient Inscriptions lithographed by J. Princep. J. A. S. B. Vol. VII (1837). (b) "Alphabets from the 5th century B. C. up to their present state." J. A. S. B. Vol. VII (1838). c) The Delhi Pillar Explained"—Ibid. In Asoka's times—3rd century B. C., two quite distinct alphabets were in use viz. *Indo-Bactrian* (Kharosthi-Sanskrit. Kharostri) in the N. W. F. Parts and *Indo-Pali* in India.

Theories as to the origin of the Indian alphabets :—

(1) Princep gives it a Greek origin. A. Muller, M. Senart, M. Joseph support it.

2. Dr. Wilson—"Indian alphabets were made after the Greek or Phœnician model."

3. Sir Wm. Jones gives it the Semitic origin.

4. Weber, Benfey, Pot, Westergird, Buhler, Max Muller, F. Muller, Sayce, Whitney and Lennet...believe in the Semitic origin or influence of the Indian alphabet.

5. Dr. Dickie :—"The Cuneiform Assyrian alphabet, with the aid of the South Semitic alphabet, has fathered the Indian alphabets.

6. Dr. Burnell—"Indian alphabet is originated by the Aramæan alphabet. That alphabet was once current in Persia and Babylonia."

7. Benfey speaks of the Phœnician origin. Dr Taylor objects to that. For, the Phœnician trade ceased with India by 800 B. C, If Phœnician alphabet would come to India in Solomon's time, then in 700 years (from 1,000 B. C. to 264 B. C.) there would arise good many alphabets in India before Asoka. But in Asoka's time we find only one alphabet in Western India. Moreover, research has hitherto brought to light no alphabet in India before the 6th century B. C. Further there's no resemblance between the Phœnician and the Indian alphabets.

Dr. Taylor's History of the Alphabet Vol II.

Dr. Taylor also contradicts Burnell's theory.

8. Dr. Taylor's theory—"The Indian alphabet owed its origin to the Sebian alphabet which was an offspring of the Phœnician alphabet." Through the connection of India with the western world by both land and sea, the Indo-Bactrian alphabet had entered N. W. India by the Khyber Pass. The alphabet of the western India had come from the west by sea. Yemen of Arabia was a great centre of trade from 1000 B. C. There was the exchange of all commodities. Egypt brought cloths, glass and papyrus. Syria brought wine, oil, brass. Phœnicia—brought arms &c. And India would send ivory, gold, precious stones and other articles, At first the Sebians were the leaders and immensely rich. Trade of Yemen with Egypt was in full swing till 2500 B. C. and with India till 1000 B. C. Even under the Ptolemies the Egyptians never traded with India direct. The large Sebian ships would visit the Red Sea, Persian Gulf, the African Coast and the mouth of the Indus. The *Periplus* also states that Aden was the centre of trade. In the beginning of the 2nd century A. D., Indian goods were exchanged at Diocoridus Islands near the Somali coast. Thus the Sebian alphabet—itself a branch of the Phœnician—had an ample opportunity to come to India,"

The point is briefly this :—The Indians before the 6th century B. C. knew not the art of writing. The merchants of western India brought an alphabet from the west, in the 7th or the 8th century B. C., for their commercial purposes. The Brahmins soon borrowed it from the merchants and made it all their own, of course in a quite altered form, called the "*Brahmi Līpi*" which afterwards became the parent of the various Indian alphabets. The other alphabet used by Asoka—in the N.W. soon fell into disuse, as it did not suit the Indian tongues.

Two reasons mainly led to such an inference:—
(1) Absence of any archæological evidence to show that writing did exist in India before 600 B.C.
(2) Presence of several Sanskrit texts to show that knowledge in Ancient India was transmitted by means of a highly trained memory.

Almost all have ignored the originality of the Indian alphabet. We however find two great figures holding a contrary view upon this :—

(1) "The peculiarities of the Indian alphabet demonstrate its independence of all foreign origin and it may be confidently urged that all probabilities and inferences are in favor of an independent invention."

Prof. J. Dowson. J. R. A. S. New Series Vol. XIII.

(2) "It (the Indian alphabet) must have been local invention of the people themselves for

the simple reason, that there was no other people from whom they could have obtained it."

Cunningham's Corp. Ins. Indicarum.

(3) "Formerly, there was hieroglyphic writing in India and Asoka's letters were fashioned in imitation of that."—Ibid.

Unlike ancient Egypt and Assyria, India is highly rich in tradition—secure tradition, I may say. Of course, the evidence of tradition is rather inferior, yet doubtless, it has a high degree of probability. All traditions point to the fact that our remote ancestors were not ignorant of the art of writing. The following will bear out its truth to a great extent :—

(1) The Vedas—(a) R. V. X. 71. 1-4.

"Children first know the names of objects ; that is their first step towards learning a language ; their inner thoughts and language gradually develop through the grace of the Goddess of Learning." (1)

"As they cleanse *saktu* (powdered grain) with a sieve, so have the wise purified language by their intellect. That refined tongue gives them many benefits. In the composition lies fortune." (2)

"The wise find their way to language by means of sacrifice ; thus they got the language which the seers had in their minds. Having got that, they spread it everywhere. The 7 meters utter prayers in that language.' (3)

“ Some see the words, and yet cannot make out the sense; some hear words, but fail to understand their meanings ! As a loving wife, dressed in her gayest, reveals her person to her own lord, so does the goddess of speech reveal herself only to her chosen few. (4)

(a) Again, R, V. X. 71. 7. “Those who had eyes and ears *i. e.* wisdom, attained extraordinary power in expressing their ideas.” Besides, there are other *riks* in the *Rig-Veda* that show the existence of writing.

(c) The *Brahmana Works of the Vedas* :—(i) The *Kausitaki Brahmana* (VII. 6) has it—“*Pathyāsvasti* (a goddess)—knows the “northern region.” Now, *Pathyāsvasti* is *Vāch* (the goddess of speech). Hence in the northern region speech is better known and better spoken ; and it is to the north that men go to learn speech. It is said that men listen to the instruction of any one who comes from that quarter. For, this is renowned as the region of speech.”

Muir's Org. Sanskrit Texts. P. 338,

NOTE. Formerly, Aryans from India used to go to *Uttar*, *Kuru* &c—to study science, language &c. *Pathyāsvasti*—an Aryan woman of ancient Afghanistan, went to the north, studied there and obtained the title of *Vak i. e.* *Sarasvāti*.

(ii) The *Gopatha Brahmana* of the *Sāma-Veda* describes and discusses-alphabet and letters.

(iii) The *Tāndya Brāhmaṇa* also hints at alphabet & letters.

(2) The Vedangas :—(a) Siksha (*i. e.* Training of Articulation). All early grammarians insisted on the distinct and correct articulation of letters and sounds, as, otherwise—the gods would be displeased and would not give good. Even Panini—the last of the Vedic grammarians (fl. about 800 B.C.) says in his work on Sikshā—"The letters should be so uttered that they are neither indistinct nor eaten" &c. He further states in the same work that according to Mahesa—there are 63 or 64 letters. Brahmā also confirms it.

(b) Kalpa *i. e.* the Treatise on Rites and Rituals.

The science of Geometry (Sanskrit *Sulva sastra* forms a part of it, originating from the varied forms of altars. In M. Sanskrit it is called *rekḥā ganita i. e.* lineal measurement of plane surface. The words *rekḥa* (line) and *lekha* (writing) are radically the same. The former applies to geometry while the latter to the *lineal representation of ideas or thoughts i. e.* writing. These two are kindred. The existence of the former shows the existence of the latter.

(c) Vyakarana (Grammar) :—Formerly the people of central Asia spoke a free tongue, called *Bālḥika Bhashā*. At the request of the learned

Aryans, Indra, Chandra and Mahesa wrote the first scientific grammars. From that time, the chaste tongue—*Sanskrit* came to be used. These grammarians invented letters. *Brahmā*—the first Aryan Pope—perfected the alphabet afterwards known as the *Brāhmi Lipi*,—father of the alphabets *Sārada*. *Sriharsha* and *Kutila* and grand father of the later Indian alphabets. The *Brahmi Lipi* was the alphabet of the Aryans and the *Mahesa* was their grammar. Panini has quoted the alphabet of Mahesa. As the great English poet Spenser tried in his poem to preserve the old school, so Valmiki, Vyasa & his disciples tried to preserve the old Vedic School. Vedic Sanskrit prevailed till 1000 B. C. From 1000 B.C. to 700 B. C. Sacred Sanskrit and secular Sanskrit flourished alike. From 700 B. C., Pali reigned supreme for at least five hundred years. Panini flourished about 800 B. C. and compiled his '*Grammar in Eight Lectures*' to serve both secular and sacred writing.

(i) Panini's Grammar contains the words *libi* and *lipi* (alphabet) *Nishka* and *Rupya* (coins).

(ii) The 14 rules of Mahesa quoted by Panini in the beginning of his grammar, show the divisions of the alphabet.

(tiii) Panini frankly admitted his debt to his predecessors like Yaska, Paraskara, Sakatayana, Vyasa

and his disciples whose works he had consulted and whose rules he had quoted in his grammar.

(iv) Panini has used the word *grantha* (a written book) 4 times in his grammar.

(v) He has used the word *Yavanani* (alphabet of the Greeks) which shows that other alphabets were then in use in India.

(d) The *Nirukta* (philology) of Yaska and Prosody also refer to the existence of an alphabet.

3. The Upanishads :—(i) The *Taittiriya, Siksha-valli* section mentions *Varṇa* (letters), *Svar* (vowels) &c.

(ii) The *Chhandogya* (P. 132) states that Indra invented the 14 vowels, Chandra invented the 4 aspirants S'; sh, S, h ; and Mahesa invented the 29 letters from *ka* to *va*.

4. The Sanhitas (Codes) :—(i) Manu—Chap. VIII. sl. 47, 51-52.

“If a creditor applies to the king for the recovery of money from the debtor, then the king must first prove from evidence of witness and document, the debt and then cause the amount to be paid to the creditor and if it appears that the debtor denies the debt altogether, then he must punish the debtor in a suitable way.

(b) M. Sanhita Chap. VIII. sl. 168.

“Anything done under compulsion regarding gift, possession, evidence, *writing* &c—must be set down as invalid.

(ii) Vishnu—The *Vis. samhita*, VII. lays down 13 sutras on the writing of documents.

(iii) Narada :—"In a law-suit, he whose case is proved to be true by the evidence of witness or written document or possession or by swearing—is certainly the winner ; otherwise he is defeated.

(iv) Manu, Narada, Yajnavalkya, Katyayana, Gautama, Vrihaspati, Baudhayana—all ancient law-givers,—hold that *written evidence* is the strongest of all.

(v) Yajnavalkya—Chap. I. sl. 318-30: Chap. II. sl. 5-7 refers to writing, to be used in plaints, documents &c with definite dates &c.

(vi) Vyasa ;—"A draft should be first drawn on a piece of wood, or clay ; then after necessary correction, it should be set down in some writing material.

NOTE. The writing materials were wood, rock, clay, metallic plates, barks and leaves of trees, bricks and paper, Yajnavalkya speaks of paper made of cotton or other materials.

(vii) Parasara in his Code, Chap. X—speaks of the Kayasthas as professional writers.

(viii) Vrihaspati says :—"Since men are apt to forget things even in six months. Brahma made a regular alphabet to be used in writing of various kinds, long long ago,"

5. The Sanskrit Epics :—(i) It appears from the Ramayana that it was *written* by Valmiki. (ii) Ram, Sundara Book, canto 36. Hanuman speaking to Sita, says—"I have come as a spy of Rama: Just see the ring bearing his name. The end of your sorrows is near, rest assured." (iii) The same epic tells us that Rama was well-versed in the poems and the plays of his times, containing various Prakrit elements. (iv) The Mahabharata—discoursing on the Golden Age, states that there was no sale of the Vedas then." (v) The same Epic, Peace Book, mentions the *Brahmi* alphabet and the matter of the Vedas &c, being written in it (vi) Elsewhere in the same epic it is said that the sellers, blamers and the writers of the Vedas (for sale)—shall go to hell."

Here it may be argued by some that the references to the art of writing in Ancient India, as given in the Codes, are really later interpolations. It may be so. But in one case at least we find it otherwise. Dr. Buhler discovered a copy of the original Prose Code of Manu. Comparing it with its present metrical version—done a few centuries before the Christian era—he found it almost unaltered in any way !

6. The Puranas :—(i) The Padma Purana, Patalakhanda, Chap. 63—describes at length—the *Brahmi* or *Deva Lipi*. (ii) The Garura Purana, Pt. I, Chap. 209-216 deals with alphabet and gram-

mar. (iii) The glory of the *Brahmi* or *Deva* alphabet has been recorded in different Puranas.

7. Other Notices :—(i) *The Bhava-Prakasa* (a medical Work) states that Brahma wrote in simple language a great work on medicine called the *Brahma Sanhita* in a lakh (100,000) of slokas. (ii) Trade concerns and state affairs required writing. A state could not but keep records. Dr. Fleet also speaks of our “ancient *archives*” (Imp. Gaz. of Ind. Vol. 2. Epigraphy P. (4). (iii) The Sanskrit Epics and the Puranas testify that the horse of a *Sacrifice* had to be let loose with a letter of challenge on the forehead of the beast, The Victor usually erected pillars of victory on the conquered tracts. They had to issue invitation letters to the conquered chiefs under imperial seal and signature to attend a Sacrifice. Holy grounds were marked with sacrificial posts of metal &c. These were meant to proclaim their glories in written descriptions to the posterity.

(iv) All grants of lands, tributary engagements, contracts, treaties, lending &c—certainly required writing.

(v) The gold coins called *nishka* and other articles of gift often bore a description of the royal donors.

(vi) Shafts, swords, rings, chariots &c—often bore inscriptions of their distinguished owners.

(vii) Letters passed between kings, private persons, merchants, lovers &c.

(viii) The early *Rig Veda* of over a lakh of hymns, the *Rik Pratisakhya*s and the *Anukramanikas*—all very voluminous—were divided into Books, cantos, chapters, sections, subsections &c, &c. We cannot say if mortal memory, however trained could remember those delicate things.

(ix) The largest number in the Hindu arithmetic is of 18 digits. How, without writing, such highly complex calculations could be made?

(x) The earliest alphabetists are said to have been the Egyptians, the Babylonians, the Phœnicians and the Chinese. These peoples were known to one another. Scholars hold that from China to Egypt, there was once one domain of great Aryan influence. They also hold that the people of Egypt, Chaldea and China, were a fusion of the natives and the Aryan intruders from Central Asia. The Phœnicians also were no other than Aryan colonists in Asia Minor. Their name in the *Rig Veda* was *Pani* merchants, Lat, *Pœni*.

Find of some inscriptions in Asia Minor of the 14th century B. C. shows the invocation to the Vedic gods Varuna, Nasatya &c. The most probable fact is that the Aryan Panis first traded with the West ; afterwards a colony of them settled in Asia Minor.

Speaking of the Phœnician influence on history the editor—" *Hist. Hist. of the World*" observes

that (i) their position was more due to their circulation of the cultures of the *eastern lands* to western countries than to their own creations.

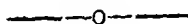
H. H. W, Vol. 2. P. 353.

(ii) "Even Chinese ideas were to some extent accessible through the mediation of India"

(Do. Vol. 1. P. 472.)

(xi) Yajna-Valkya (fl. perhaps 1350 B. C.) speaks of paper made of cotton and other materials. Nearchus also (4th C. B. C.) refers to the Hindu manufacture of paper from cotton.

(xii) The ancient Hindus knew the approximate *shape* and size of their own land. (Cunningham's *Anc. Geo. of India*) They knew the distances of places all over India. The waysides were marked with *Krosānkas* (*i. e.* mile-stones).



CHAPTER III.

HINDU CHRONOLOGY.



"Chronology" says Prof. Petrie, "is the back-bone of history." Judged by this, we Hindus have strong muscles, but a weak back-bone—more materials for reconstruction but less secure chronology. Looking into our own chronology, we meet with two forms of it :—one *historical* and the

other *monstrous*, meant to magnify things and thereby attract "lightless mass" towards Hinduisation. Needless to say that we have nothing to do with the yugas, the monstrous chronology and the legends. Though based on astronomical calculations, yet for historical purposes, the said monstrous chronology may be safely rejected.

2. In ancient India 5 different kinds of years were current. Of them, the *solar* year of $365\frac{1}{4}$ days and the *lunar* year of 354 days were most prominent. In all secular matters, the *lunar* year has been ever in common use, Bhaskara in his *Siddhanta Siromoni* also states—"the measurement of months, days and year is regulated by the course of the moon."

3. We shall now consider the principal Eras of Ancient India and see which of them furnishes us with the sound chronological back-bone of our history:—(i) *The Gavam-Ayana i. e.* the Cows' Era (solar), used by the Vedic seers who reckoned such 460 cycles. 4 years made a cow or cycle. Therefore they counted 1840 years in all, As the initial or the final point of it is not known, we better abandon it. (ii) *The Kaliyuga Era* (lunar) begins in 3102 B. C. *i. e.* 2950 B. C. (solar) (iii) *The Saptarshi era* of Kashmir (lunar) begins in 3076 B. C. *i. e.* 2925 B. C. (solar). (iv) *The Yudhisthira era* (1388 B. C.) is long dead. (v) *The Maurya Era* (312 B. C.) now obsolete.

(vi) *The Samvat Era*. 58 B.C. (lunar), 56 B.C. (solar)
 (vi) *The Sakavda* (solar) begins in 78 A. D. (viii)
The Gupta Era begins in 319 A. D. (ix) *The Harsha Era* begins in 605-6 A. D.

We find three *Kuliyugas* in our Hindu writings, viz, the Aryan kaliyuga, the War kaliyuga and the astronomical but *imaginary* Kaliyuga of Brahmagupta (Fl. 628 A. D.) Of these, the first is historical and genuine; the second is a clever invention of the later Brahmins to magnify Krishna and to popularise his worship; The third, is to last 432,000 years and is an imaginary period and as such, falls beyond the domain of history. The *Mahabharata* and Bhagavata Puran are foremost in preaching the *War-Kaliyuga*. Hence the Kaliyuga Epoch, 3102 B. C. is usually identified with the era of Yudhishthira and the date of the Mahabharata War. This wrong notion has seriously disturbed the balance of our Hindu chronology.

Then, what is the Aryan Kaliyuga epoch? What is its historical origin? The answer is clearly hinted in the Mahabharata, Peace Book, Chap. 59. The facts in full are given below.—

The moral fall of the Aryans, then living in and about the Kashmir Valley was rapid. The seers and sages lived apart from the mass; they seldom married and were mostly given to religious contemplation. The mass of Aryans, without

proper light and leader, soon became vicious to the extreme. Rape, adultery, theft &c, were committed most daringly. Aryan nature ran quite wild. Brahmā, the greatest Aryan sage, came to know of these. To reform and regenerate the Aryans, he held a council, desired the chief sages and seers to marry and have touch with the people. Many, however, refused to marry. But some 30 sages agreed. Brahmā himself married. The sages now became known as *prajāpatīs* i.e. progenitors. Of these, there were seven wise brothers known in history as *Saptarshī* i.e. 7 seers. From them have come the highcaste Hindus of India. The national character of the Aryans was soon essentially reformed by the vigorous efforts of Brahma who is further said to have drawn a long *Penal Code* for the regulation of society. This work, gradually condensed, gave rise to the *Niti-sastras* of Vrihaspati, Sukra, Kamandaka, Chanakya and others.

To mark the epoch of this Aryan downfall, the Kaliyuga era was established. It began from 2950 B. C. (solar) and continues to this day. The *Saptarshī* era was founded in honor of the seven wise seers already referred to. It has ever been confined to its native place Kashmir. The difference of the two eras is (3102-3076) 26 years lunar = 25 years solar. Therefore 2950-25 = 2925 B. C. was the starting point of the *Sap-*

varshi Era. Doubtless, these two eras are historical. Here is the beginning of our Hindu History' We may place the rule of Manu VII the first king of the solar dynasty approximately in the year 2800 B. C. or a little later.

Having fixed this outer limit of our chronology, we next proceed to determine the other important periods and points. According to some, Chandra-gupta ascended the throne in 321 B. C. This is incredible. Alexander died in 323 B. C.—How could Chandra-gupta, then a quite helpless fugitive—win North India and Afghanistan in two years? We are therefore inclined to think that he was crowned in 312 B. C., having fought and worked hard for 10 years (323 B. C. to 313 B. C.) to build his empire. This also appears from the following ;—

"Sthulabhadra—the 9th successor of Mahavira and a minister of the 9th and the last Nanda, died either in 215 or 219 years after the death of Mahavira—the same year in which the last Nanda was slain by Chandra-gupta" (J. R. A. S. XI 246). Mahavira died about 531 B.C. or 528-27 B.C. Therefore $531-219=312$ or $527-215=312$ B. C. The Mauryya era in which king Kharavela of Kalinga dated his inscription—also proves the initial point of it as 312 B. C.

4. *The Nanda Dynasty*. Most of the Purans assign to it a regnal length of 100 years (lunar),

The *Vāyu Purana* gives 96 years, Taking this minimum, we have 96 lunar years = 93 solar. Therefore $312 + 93 = 405$. So, Nanda the Rich was crowned in 405 B. C, Nanda ruled 40 years and his 8 sons, 53 years.

5. *The Saisunaga Dynasty.* The Puranic figures of 362 years (Vishnu P.), 360 years (Bhagavata) and 332 years (Vāyu P.) for only 10 kings, do not seem to be credible, though not altogether impossible. Taking 25 years to a reign, we can allow 250 years at most for the 10 Saisunaga rulers. $405 + 250 = 655$. Therefore the year 655 B. C. is the date when Sisunaga—the first king came to the throne (a) The date of Buddha, the great Hindu Reformer, deserves here a passing notice. All traditions affirm that he died at the advanced age of 80. As this was acc. to the *lunar* measure, Buddha therefore lived 77 *solar* years. The date of Buddha's death is not yet finally settled. It was formerly believed to be sometime about the middle of the 6th century B. C. Later research of Fleet, Buhler, of Takakusu. (J.R.A.S. 1905. P. 51) and Sarat Chandra Das, (J. R. A. S. Pt. I. 1886. PP. 193-203) proves it to be 487-86 B. C. $487 + 77 = 564$. Therefore Buddha was born in April or early May, 564 B. C. and died in April or early May. 487 B. C.

6. *The Prādyota Dynasty.* The Purans assign to the 5 rulers of this Line a period of 138 years.

But Pandit Kaliprasanna Vidyaratna, in his translation of the *Vishnu Purana* adopted 128 years, perhaps on good authorities. This minimum of 128 lunar = 124 solar years. Therefore $655 + 124 = 779$ B. C. witnessed the end of the Varhad-ratha dynasty and the beginning of the Pradyota.

7. *The Mahabharata War.* The *Vishnu Purana* (IV. 24-32) states that from the birth of Parikshit, grandson to Arjuna, to the coronation of Nanda the Rich, there elapsed 1015 years; (lunar). Three other Puranas make it 1050 years the minimum $1015 =$ about 983 solar years. $405 + 983 = 1388$. Hence it is highly probable that the Great War took place in 1389 B. C. November and December, Again $1389 - 779 = 610$ years during which 23 or 22 kings ruled.

8. *The Date of the Ramayana.* Rama preceded the Pandavas by some 60 years only. Satānanda, son to Gautama author of the Hindu Logic, was the priest to the marriage of Rama and Sita, Kripa and Kripī, grand-children of Satananda, were afterwards fostered by king Sāntanu of Hastinapur, Kripī was married to Drona—the military preceptor to the Kauravas and the Pandavas. Yudhisthira ascended the throne in 1388 B. C. Rama began to rule about 1450 B. C. Bibhishana, ally of Rama and king of Sinhala tendered his submission to the Pandava general, out on the conquest of Southern India.

Of course he was then in his green old age. The *Ramayan* was composed not later than 1435 B.C,

9. *The Solar Dynasty.* It is already noted that Manu began to rule about 2800 B. C. and the Mahabharata War came off on 1389 B. C. $\therefore 2800 - 1389 = 1411$ years $\div 61$ kings of the solar line from Manu to Nala, great grandson of Rama, gives an average of 23.2 years to a reign.

10. Coming of the Aryans. The Aryans had entered India long before the rise of the so-called Solar and the Lunar dynasties of N. India. Scholars disagree as to the earliest date of the Aryan invasion of India. Their views are noted below:—

(i) "It is purely conjectural"—Prof. A. A. Macdonnell.

(ii) Prof. Jacobi and others give the date as "at least 4,000 B. C.

(iii) General surmise, "2,000 B. C. or a little earlier.

(iv) "The beginning of this invasion..... dates from a vaguely-determined period *which can hardly be more recent than 2,000 B. C.*

Hist. Hist. of the World Vol. 2, P. 483 &c.

Nobody can say exactly when the Aryans first came to India. Within historic times, the first Aryan occupation of India appears to have occurred in about 3,000 B. C. or earlier. Owing to great political disturbances in Central Asia, many

Aryans came southward and settled in Western Asia, Afghanistan and India about 2825 B. C. or a little later, Manu began to rule in N. India 2,800 B. C. The *Panis i. e.*, Phœnicians founded their colony in Asia Minor in 2800 B. C. The date of Manu is warranted by all traditions and as such may pass for historical date. The Egyptologists vary as to the initial point of their chronology: Some give it as 6000 B. C. and some, as 3000 B. C. *The Historians' History of the World* has adopted the mean *i. e.* 4500 B. C. Some eminent English Scholar has given it as about 2800 B. C. These earliest dates of Egypt, Babylonia and China are *conjectural*, and yet entitled to a "certain measure of confidence." Whatever be the exact date of the first Aryan invasion of India, it is almost certain that the *Kaliyuga era* (2950 B. C.) and the *Saptarshi era* (2925 B. C.) of Kashmir are historical.

II. *The Samvat & the Sakavda*. In direct opposition to Hindu tradition, Scholars have sported into curious theories as to the origin of these two eras. According to Prof. Keilhorn, Kanishka was the founder of the *Samvat* in 58 B. C. Dr. Buhler thinks that the former "*Era of Malwa*", afterwards became known as the *Vikrama Savat*, owing to its possible connection with Yasodharman of Ujjain.

Again, 3 different theories are advanced as to the origin of the *Sakavda* (78 A. D.) viz, (i) It

marks the foundation of the Saka Kushan Empire by Kadphises I (45 to 85 A. D.). (ii) Kanishka founded it (iii) It was established by the *Saka Satraps* of Gujarat when they freed themselves from the yoke of the Indo-Parthian kings.

The basis of these inferences appears to be very weak. Kanishka, acc. to Dr. Stein and others, belonged to 2nd century A. D. Besides, he was not a *Saka* (scythian). The Chinese historian Pankuo states that the Sakas were eternal enemies of the Kushans. So, Kanishka could not be the founder of the *Samvat* or the *Sakavda*. Again if *Sakavda* means a Scythian era, (which it is not), the Kushan emperor Kadphises cannot be its founder. The *Satraps* of Gujarat were local governors and Scythian,—enemies of the Hindus. How could then Hindus of India at large adopt their enemy's era as their own? It is not reasonable and probable that the Hindus, even to this day should use the era of their foe, while they have forgotten the era of their Yudhisthira, Chandragupta and Hashavardhan!!

Hindu tradition connects these two eras with their two great national heroes viz, Vikramaditya of Ujjain and Salivahana of *Pratisthana*—afterwards *Paithan* (on the Godavari)—capital of the Andhra empire of *Maharashtra*, (now Bombay Presidency.) The first is reckoned from the birth of Vikrama in 57 B. C. and the second from the death or

coronation of Salivahana in 78 A. D. (see, *Savda-Kalpa-Druma*.)

Tradition affirms that (i) the first great Vikramaditya lived at Ujjain from 57 B.C. to perh. 30 A.D. His father was Gandarbha Sena, brother the noted poet Bhartrihari and son, Prince Madhava Sena (ii) He saved the nation and Hinduism by signally defeating the Scythians whose political importance and outlandish manners had appalled the Indians. (iii) He was just, truthful, mighty magnanimous, a patron of learning and a staunch supporter of Hinduism. (iv) His very name *Vikrama Sena* began to be called *Vikrāmaditya* ("a very sun in prowess") and his city *Avanti* began to be called *Ujjayini* (the victorious city.)

The people most probably started an era after his name but he modestly declined the honor thinking that success against the *Sakas* was mainly and largely due to his people of Malwa So, the era began as *Malavabda* i. e. the Era of *Malwā*. By it, Vikrama perhaps showed both compliment and appreciation. However, it continued for several centuries unaltered. Then, fresh successes of new Vikramadityas converted that running era into its later name of *Vikrama-Samvat*.

The following points regarding Vikrama's time and historic character will show that he was not a mere "*Wandering Shadow*" from the first century B. C. to the 6th C. A. D. :—

(1) Dr, W. W. Hunter once took from the Pandits of Ujjain a list of her rulers, which convinced him that the first Vikrama lived there in the first century B.C. and A. D.,

(2) Vikrama was defeated or killed by the mighty Andhra prince Salivahana. This Salivahana was no other than *Sala*, native *Hala*, (V.A. Smith) a king of the Andhra list, ruling from "69 A.D. to 74" A.D. Vikrama came to the throne at 40. Therefore he ruled from 14 or 15 B.C. to perhaps 30 A.D.

(3) The glorious title of *Vikramaditya* (a very sun in prowess) was borne by 8 different kings, all noted in history and all fit to assume it. The first one must have been the greatest. Otherwise, the title could not be so *enviable*.

(4) *The Satrunjaya Mahatmya*, Chap. XIV., the oldest Sanskrit Jain work composed in 420 A.D. or 598 A. D. (Weber) says that "*Javada*, a merchant of Saurashtra (Cathiawar) sent a fleet to China and the Eastern Archipelago, which returned after 12 years with a burthen of gold. The father of *Javada* lived in the time of Vikrama who was born 470 years after the death of Mahāvira." Now, Mahāvira died in 527 B. C. Therefore Vikrama was born in B.C. $527-470=57$ B.C.

(5) The parentage of this first Vikrama differs from that of any other known as Vikramaditya.

(6) The *Agni Purana* declares him of Scythian origin. This is only possible for the first Vikramaditya.

(7) Bhartrihari's ideas and language, used in the "*Centuries*" differ a good deal from those of the later authors.

(8) In the *Kumārā-Sambhava*, Kālidasa refers to the evil influences of a Great Comet. This seems to show that Kalidasa had witnessed the rise of a Great Comet and its serious after-effects. India, Central Asia and Eastern Europe were then being convulsed by the Scythian invasions. The Great Comet was seen in India in 1910 A.D. It makes a cycle in 76 years. 25 revolutions take us back to 10 A.D. Vikrama assumed the reins of government in 14 or 15 B.C. Kalidasa therefore wrote his said poem sometime between 15 to 20 A.D.

(9) *The History of Oudh* tells us that the Mauryas, the Greeks, the Mitras ruled there; then came Vikrama who with his son, held it for 80 years. Then it was long under the Guptas of Magadh. To revive Hinduism, Vikrama built 360 temples, there Srāvasti also was under Vikrama and his son for 14 years only. It is said that he occupied *Srāvasti* 500 years (485 solar) after the death of Buddha. $\therefore 487 - 485 = 2$ B.C. He was an avowed enemy of the Buddhists.

(10) Kashmir was under the Guptas in the 3rd C. A.D. The *Vikramaditya* (not of *Samvat*) of the Gupta Family set up Pratapaditya a near relation on the Kashmir throne. 343 A.D. (Raj-tar-

angini). (11) Yasodharman Vikramaditya—placed Matrigupta—a poet of his court—on the Kashmir throne (about 558 A.D.) (12) Kalidasa's astronomical work—“*Jyotirvid-Abharana*” shows that he wrote that sometime between 35 and 30 B. C. Both Vikrama and Salivahana were called *Sakari* i. e. foe of the Scythians. Vikrama was called *Vikramaditya* and Salivahana—*Sakaditya*. The latter is also called *Sala*, *Sakendra* or *Saka-narapati* &c. The name Salivahana prob. originated from *Sala-Satavahana*. The classical *Sala* corrupted into local *Hala* mentioned on the Andhra list. V. A. Smith's descriptions of *Hala* entirely tally with the Hindu descriptions of *Sala* or *Salivahana*. *Hala* ruled from 78 A. D. The *Saka erā* is counted from his coronation (The Cave Inscription of Badami, 578 A.D.) in 78 A.D. The *Historians' History of the World* also has admitted this origin of the *Saka era*, that began with the Andhras who brought it to their Magadhan empire.

(13) Pankuo wrote his history of the *Han* dynasty of China about 80 or 90 A.D. He used *present tense* in speaking of Kadphises I's subjugation of the 4 other Yue-chitribes. Dr. Marshall in his paper on *Kanishka's Time* in J. R. A. S. April, 1915, shows Kanishka as subsequent to Kadphises I. So, Kanishka could not be living in 57 B.C. to be the founder of *Samvat*.

(14) Vikrama's *Amara Sinha* was not the same as built the temple of Buddha Gaya in 500

A.D. Again, we hear of 5 *Varahamihiras*; (1) The first author of the *Vrihad-Sanhita*. lived in 58 B.C. (2) The second, author of a revised edition of *Brahma Siddhanta*, lived in 80 A.D. (See, *Jyotishi*. P. 62). (3) The third, the author of the present *Vrihad sanhita*, lived in 285 A. D. (See, *Vr. sanhita*. Chap. I. Sl. 2; also Chap. III. Sl. 2.) (4) The fourth, author of *Pancha Siddhantika* lived in the 6th C. A.D. (5) The fifth lived in 1600 A.D. (See *Visvakosha*.)

CHAPTER IV.

THE PRE-HISTORIC ARYANS.

High Antiquity of Human Civilisation :—Human civilisation is old, very old. There is almost no definite knowing through how many stages it has passed. We of to-day cannot form a clear idea of it from the sketchy accounts preserved. Our own historians, if we may call them so, desire us to believe in about 80,000 B.C. as the date of the dawn of human civilisation. It is already stated that the grand period of one Manu called a *Manvantara* lasts, 12,000 years (lunar). Six such *Manvantaras* are said to have already gone. And a considerable period of Manu VII, son of Vivasvan, has also already run. The notions of other ancient nations far surpass those of the Hindus, as regards the length of periods. The

Jewish and the Christian world alone long remained fettered with an imagined limit of time. The following excerpts from the *Hist. Hist. World* will show what great change has come upon them regarding their idea of the past :—

“Prior to 1859, the people of Christendom rested secure in the supposition that the chronology of man’s history was fully known from the very year of his creation. One has but to look to the first chapter of Genesis to find in the margin, the date 4004 B.C. recorded with all confidence, as the year of man’s first appearance on the globe. But half a century ago, research chiefly of geological nature—revealed new and important facts as to the high antiquity of man. Now the historian can speak of dates anterior to 4004 B.C. The Egyptologist is disposed to date the building of the Pyramids, a full thousand years earlier than that. And the Assyriologist is learning to speak of the state of civilisation in Chaldea some 6,000 or 7,000 B.C. with a certain measure of confidence. But he no longer thinks of these dates as standing anywhere near the beginning of history. He knows that man in that age, in the centres of progress, had attained a high state of civilisation and he feels sure that there were some thousands of centuries of earlier time during which man was slowly climbing through savagery and barbarism of which we have only the most fragmentary record. He does not claim to know anything

of the dawns of civilisation, Wherever he turns—in China, Egypt, Chaldea, India—he finds, at best, a period of only 8,000 to 10,000 years giving proof of a civilisation already far advanced. Of the exact origin, we know nothing absolutely. The creation of man with its fixed date is a chapter that has vanished from modern histories.”

H. H W. Vol. I. Introduction.

Again it says elsewhere :—

“ Until the crypts by the Nile and the earth-mounds by the Tigris and Euphrates gave up their secrets, absolutely nothing was known to Scholarship of the main sweep of civilisation more anciently than about the 6th century B.C. Beyond that, all was myth, fable, unauthenticated tradition. And now the indubitable monuments of civilisation carry us back over a period at least 3 times as great. Archbishop Usher’s famed chronology which so long dominated the ideas of men, is swept away. In the year 4,004 B. C., the so-called year of creation, vast communities of people, in widely separated portions of the earth, had attained a high degree of civilisation. The more recent excavations by the Americans at the site of Nippar have carried the evidence back to 6,000, even 7,000 years B.C. But note how these new figures disturb the balance of history. If our fore-runners of 8 or 9 thousand years ago, were in noonday glare of civilisation, where shall we look for the much-talked-of “dawns of history”? By this new

standard, the Romans seem our contemporaries in latter day civilisation ; the "golden age" of Greece is but of yesterday; the Pyramid builders are only relatively remote &c."

H. H. W. Vol. I. P. 625-26

It is manifest from these that "the fabled glory of ancient India, Assyria, and Egypt, was no myth, but a very tangible reality." In the case of India, the architectural remains of the most ancient period, are almost wanting. Yet the scholars assign to it a very high, enviable and venerable position. The same view of India was expressed by Mr. Thornton in 1850, several years before the scholars published the wonderful results of their new research. The following points indicate the high antiquity of India:— (i) Her commercial intercourse with ancient Egypt, Assyria and Assyrio-Babylonia &c. (ii) Her ethnological similarities with the most ancient people of those countries. (iii) Her world-old traditions often garbed in mythological dress. There is still a class of scholars in Europe who fail to bring themselves to believe the secure Hindu tradition. But eminent authorities are not wanting to hold that.

(i) "There is no myth without its back-ground of fact." H. H. W. Vol. II. P. 368,)

(ii) "There is no smoke without some fire"—is a maxim which the historian should never overlook." (Ibid.)

(iii) "Under the embellishments of the story, and although the facts are clothed in concrete, fabulous and symbolic forms, one can find serious information scarcely affected by the myths, traits of a striking reality, which are not due to popular imagination nor to the *romantic Verbe* of historians but which bear the impress of a far-off origin and an incontestable authenticity."

H. H. W. Vol. II. P. 426.

Research mainly English, has lifted up the "mantle of ages" so visibly that the historian may now peep far into the dim ages, of the past. To-day men believe things that they would not or did not yesterday. We believe things that the Anglo-Indians do not. Again, the things which the latter see in India and believe, are not often believed in Europe. Europe has, only half a century ago, burst forth from the shell of an imaginary Chronology. Hindus ever believe in their high antiquity. The thousands of centuries before 4 004 B. C., during which man was slowly climbing up towards civilisation"—is not a new truth to the Hindus who invariably believe in the existence of 6 former *Manus* whose periods cover 72,000 years (lunar). Even then civilisation was perhaps somewhat advanced. But nobody can give the exact date of the dawning of human civilisation. However acc. to the Hindus, human history begins about 80,000 (lunar) years ago, when Manu I. was the ruler. He is also called the *Adima*

(the first Patriarch) cf. *Adam*. It is said that he was a very mighty king. *Satarupā* was his wife. He had 7 very worthy and heroic sons who occupied the seven continents of the world, where their children continued to rule. We do not know where Manu I. ruled. But there are strong reasons to think that his capital and kingdom were somewhere in the North-West of Europe.

It is now a point of general acceptance that India within the Indus was not the cradle-home of the most important branch of the East Aryans whose descendants are now represented by the high-caste Hindus, of course mixed more or less. The *Rig-Veda* and the *Purans* generally agree in pointing to the northern home of the *Aryans*. The *Bhavisya Purana* and a *Tantra* give a very clear and definite account of the early Aryans. They state that the Aryans at first lived in "*Uttara kuru*" i. e. Siberia from where they gradually marched towards the South, sending off bands in different directions. (R. V. I. 22-16, I. 64-14 ; I. 80-5.) At choice places, they settled long till they came to the *Madhya bhumi* i. e. mid-land of Asia where they settled very long. It is from here that the Aryans had entered India. Unmistakable traces of an Arctic home of the Aryans are also found in the Vedas. (R.V. I. 30-9; I. 64-14; V. 54 15 ; VI. 197.) Thus far, we have broad settled facts. Beyond this, all trace is lost. No doubt, Higher Asia furnished a home to the Aryans, but we cannot

believe that her physical conditions were such as might create the first Aryans. Many grounds incline us to admit North-West Europe to have been the "meet nurse" for the first Aryan children, The Rig-Veda mentions the existence of large Aryan kingdoms in *Roosam* (Russia) and *Harijupia* (Eastern Europe) before 3,000 B.C.

Our ancient geography tells us that the Indo-Aryans divided the globe into 3 principal land-masses viz. 1. *Aswa-kranta* (Eurasia) "the Horse shaped." 2. *Ratha-kranta* (Africa)—the "Car-shaped" and 3. *Vishnu-kranta* (the two Americas). "Vishnu mounted on his Eagle." Such pictorial method of representaction was common with the early Hindus. The initial *Aswa* is the origin of "Asia." The next important information we have is '*Saptadvipā Prithivi*.'—The Earth has 7 continents viz. 1. *Sāka* Europe (Continent of Power) 2. *Jambu* (Asia) so-called from abundance of *Jambu* trees in ancient times. 3. *Plaksha*—perp. the submerged Indo-African Continent. 4. *Pushkara* North America Sanskrit *pushkaras* = lakes. 5. *Kusa*, S. America—from Sanskrit *kusa* grass, Llanos, prairies. 6. *Krauncha*—Oceania so-called perhaps from abundance of Sanskrit *Crauncha* cranes, gulls, skua gulls &c. 7. *Salmali*—perhaps. Africa—from abundance of *Salmali* i. e. —Silk-cotton trees. We cannot say how far this identity can be maintained. But this much is certain that *Jambu* was Asia and *Saka* or *Saka*

—Europe. The *Mahabharata* calls it *Saka* or *Sakala Dwipa*, ('Powerful Continent,') In Sanskrit *Ishu-kranta*, or perhaps. *Ishu-rupa* (land of skilled archery) is also a name of Europe.

Europe—came from "*Hariyupia*"—(R.V.)

Beyond controversy, Europe is the most powerful of the continents by its position, climate. advantage of long coast-line and natural resources. For full particulars, vide.

(i) Longmans' Geography of the World P. 187.

(ii) Sir George Grove's Geography PP. 55-59.

Again, Europe is geographically a part of Asia and as such, it forms the largest and the greatest peninsula of Asia. Peninsulas enjoy the special boons of nature. So Europe was, now is and shall ever be, first in the civilisation and influence of its people. The North-West Europe again is an excellent peninsula. Hence there is every likelihood that human civilisation first dawned there. Increase in number, volcanic eruptions and occasional floods forced the primitive Aryans to move eastward in different bands. Some may have settled at the mouth of the Volgā (Sanskrit *Vārigā* a large river.) Others, taking a most northerly route, gradually reached Higher Asia whence they gradually came down to settle on the Central Asiatic table-land. From this central home, the Aryans dispersed in different directions. The following also supports our gleaning from the Puranas and other works :—

"Turning then to the Hindus, the eastern-most branch of the great Indo-Germanic or Aryan race we find, as was to be expected,, the same utter obscurity as to the origin that we have seen encompassing all questions of racial beginnings elsewhere. One, however, is justified in feeling that in the case of the Hindus, secure traditions carry us one stage further back than is the case, for example, with such races as the Egyptians and Chinese. For, it is accepted as a clear historic fact that the Aryan race who came to be at a very early date, at least 1000 B. C., the absolutely dominant race, practically throughout the vast territory of India, had invaded this territory from the North-West; had come in short, from that Central Asiatic centre of distribution which we have just spoken of as the long-accepted traditional cradle of the Aryan races. Whether at a still earlier period, this migration has its source in more distant lands, including ultimately the Atlantic borders of Europe is altogether problematical, but that the immediate source of invasion was Central Asia, is not to be doubted."

H. H. W. Vol, 2. P. 482.

By *Saka-dwipa* the early Aryans meant Europe. It should be noted here that *Saka-dwipa* and *Jambu-dwipa* did not always mean the same lands. The former at first meant "Europe" afterwards Eastern Europe, more specially the tract on the Black sea and the north of Europe ; then the coun-

try to the east of the Caspian Sea. Later Hindu-writers meant this Central Asiatic *Saka-dwipa*.

Saka-dwipa (Greek *Sakatai*) and the Scythians appear to have been closely connected with our early history.

It is said that Budha, the first king of the Lunar dynasty was a *Saka*. According to the Agni Purana, the 5 Pandava brothers, the 1st Vikramaditya of Malwa, the Andhras of the South were Scythians; King Sāmva, a son of Krishna, brought a colony of the Sākali Brahmans, to the Panjab and established them there near Mitra-sthana or Mula-sthana (now *Mooltan*) to conduct worship there in the famous "Sun-Temple", founded by that king in that city. From there, the Sakali Brahmans scattered over India; The astronomers Aryyabhatta and Varahamihira were of the same clan. These Brahmans are still *gurus*, (spiritual guides) to many Native Chiefs of India. After dispersion, of course some Aryans still continued to live on the table-land. Their descendants long long after, partly mixed with the Mongols and known as the *Scythians* invaded Europe and India where they bore great political sway for several centuries before and after the Christian era. It was a band of these Sakas who became known in some parts of Europe as the *Saxons* (Sanskrit *Saka-sunu*).

It is notable here that the early Scythians were essentially the same people as the Hindus, So they were easily taken into the Hindu Society. The later Scythians were generally notorious for their outlandish manners. So they lived long aloof. However -- their political importance and stay in India, their gradual adoption of Hindu manners smoothed their way to Hindu recognition. Thus, the Hunas, the Kushans, the Mongoloids became absorbed in the Hindu population. Even some of the Mogul emperors were half-Hinduised.

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CHAPTER V.

§ THE ARYAN WORLD. BEFORE 3000 B. C.

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History of India would be incomplete and less interesting unless told in reference to other lands of interests. For this reason, we give here a brief sketch of the domain of the early Aryan influence. The Central Asiatic tableland was the home of the Aryans. The Accadians lived north of them, the Yellow people lived in the east, the Dravidians in the South, the Semitic and Coptic peoples in the west. Of the Aryans themselves, we donot know much. Ethnologists believe that they were a fair tall race, with aquiline nose, strong muscular frame and high brain power. Beyond doubt, these Aryans excelled other ad-

vanced nations of the time by their spiritualistic civilisation. From various Puranas we glean the following meagre sketch about the Aryans:—

They lived in good caves and in wooden or leafed houses. They were very fond of fire as it gave them warmth and comforts in their cold homes. Their food was chiefly milk, butter, honey, flower, leaves, grains, roots, fruits, juice of the milk-trees. "Honest water" no longer allayed their thirst ; so they used beverage of several kinds such as *gauri*, *baruni* and *soma-rasa*.

Sincere prayer and profound meditation were their only forms of worship. They knew neither temple nor image. Flower, leaves, incense or other offerings were not used in worship. The most learned of them sought Nature's God. But the mass worshipped Him through the medium of various beneficent spirits of Nature. Women were held in great esteem. Some Aryan women were very learned. The Aryans were noted for their plain living and high thinking. They knew the use of some metals and especially valued gold. Cattle formed their chief wealth. In their constant efforts to pierce through the mysteries of the universe, they early conceived the idea of the existence of God and perhaps of one God. Their scientific turn of mind first discovered the grand order of Nature and conceived a lofty idea of Purity. Their moral ideal also was very

lofty. Their regard for truth, promise, hospitality. &c. was very great. They were conscious of sin and beleived that God,, sincerely prayed to, may take away all sins. They knew the *soul*, the law of *Karma* (action), immortality of the soul and its transmigrations. They had no caste, no sacrifice. They had no towns or cities in the modern sense. They lived in *gramas* (villages); different families of the same stock often living together in clans. At times they would fight with their enemies. Their great thinkers-called *Rishis* (seers) conceived by deep meditation, some lofty ideas about God, universe &c. which they composed in metres afterwards called *Riks* (hymns) and were sung by different families in a sort of choir, at day-break, mid-day and at sun-down. Some scholars hold that these *Riks* began to be compiled from 4500 B.C. Their language was an older form of classical Sanskrit. This was what may be called the old Rig-Vedic Period. The Aryans sang the *hymns* from memory and had not, till then, perhaps any sort of alphabet.

Commerce is the grand instrument of civilisation in the world. The Aryans under review had high commercial spirits. They were very bold and adventurous. They travelled much and visited foreign lands and brought home all necessary informations. We know that gold—the excellent metal was in high request with the ‘ *Excellent*

people." At first an over-land caravan trade was carried on especially with the west—diffusing Aryan knowledge and civilisation everywhere. Gradually the Aryans felt inclined to colonise the West.—Before long, they entered Babylonia, Assyria and Egypt. The Aryan merchants called *panis* in the Rig-Veda, afterwards settled in Asia Minor, in a sea-board tract—150 to 200 miles long and 50 to 60 miles broad, in about 2,800 B. C. (H. H. W.) Perhaps about 4000 B. C. or earlier, the Aryans adopted navigation. The *Sataritra Nau* (a ship of 100 oars) and other reference to sea &c. abound in the Rig-Veda. Modern research gives us still more wonderful facts—as will appear from the following :—

"It is coming to be a common agreement among Assyriologists that the original peoples of Babylon were of a race that was not Semitic, just what it was, these scholars are not prepared to say, although the inclination of belief is that it was an Indo-European race and most likely of the Turanian family.

It has been often observed that Southern Babylonia was originally the proper home of the Sumerians before 4,000 B.C. Northern Babylonia was peopled by Semitic people whom Prof. Hommel thinks immigrants from some parts of Central Asia and not Arabic Bedouins."

Again, authorities are not wanting to show that the early Aryans were also very closely connected with the ancient Egyptians, by blood, or at least by boon. We quote from the same H. H. W. texts in illustration of the above :—

(1) “ Among the earlier students of the subject, Heeren was prominent in pointing out an alleged analogy between the form of skull of the Egyptian and that of the Indian races. He believed in the Indian origin of the Egyptians.

The Editor of H. H. W. however says,

“ Heeren believed, the skulls of the Egyptians and of the Indian races of antiquity as preserved in the tombs of the respective countries, bear a close resemblance to one another ’ What after all does it prove ? Presumably it implies that these two widely separated nations have perhaps had a common origin. But it might mean that the Egyptians had one day been emigrants from India or conversely ; or that the forefathers of both nations had, at a remoter epoch, occupied some other region, perhaps in an utterly different part of the globe from either India or Egypt.”

This too is open to doubt : for, “ unity of origin from a seeming similarity of skulls alone is not sufficient.

(2) “ The Egyptians were essentially orientals.”

(3) The Egyptians are said to have been divided into castes, similar to those of India." (Ibid. P. 200).

NOTE. This certainly alludes to a much later Hindu influence on Egypt.

The Egyptians themselves called their country "*Kamit* i. e. Black Country." The Semitic people called Egypt *Mior* or *Musr*. Heb. *Mizraim*, Arab. *Masr*—all being corruptions of Hindu *Misra Desa* (country of mixed people ; so called because people from different parts of the globe repaired there for trade.) But the early Aryan name for Egypt was "*Autentina*"—i. e. The western most civilised country. Hindus still call Egypt *Misar*. Modern scholars also believe that "the Egyptians of history are perhaps a fusion of an indogenous white race of N.E. Africa and an intruding people of Asiatic origin."

H. H. W. Vol. I. P. 66.

(4) Dr. Royle also held similar views in his comparison between Ancient Egypt and Ancient India.

(5) Tod says, "Ancient writers assert that from ancient Ethiopia (now 'Nubia') Egypt had her civilised institutions and that the Ethiopians were of Indian origin. Cuvier, quoting Syncellus, even assigns the reign of Amenophis as the epoch of the colonisation of Ethiopia from India."

Rajasthan. Vol. II. P. 180.

From these, it is highly probable that the Aryans formed a most important part of the early peoples of Egypt and Assyria. Below is given an estimate of the civilisation of these latter, which no doubt, indirectly proves the greatness of the Aryans :—

“ Even under the old Kingdom, Egypt is a country in a high state of civilisation : a centralised government, a high level of technical skill, a religion in exuberant development, an art that has reached its zenith, a literature that strives upward to its culminating point—we see displayed in its monuments. In ancient Babylonia alone, the nation of the Sumerians reached a similar height.”

H. H. W. Vol. I. P, 59.

Thus we see the sphere of early Aryan domination and influence was very large, Aryan merchants called *Panis* spread the Aryan civilisation everywhere. Their trade was at first an overland one, carried on camels. But before 3500 B. C. they took to navigation for sea-borne trade. At first, it was, doubtless, a mere coasting-trade, carried on with the countries of the west.

Towards India, the Aryans did not advance far. Their occupation of Kashmir took place perhaps not later than 4,000 B. C. The Aryans loved and praised their own *Madhya Bhumi* (Central Region) as a *Land of promise*”, while they hated and called

India as a "*Land of Vice*." Certainly they knew her great physical defects such as intense heat, enervating climate &c. India now appears as a smiling garden of Nature. Successive civilisations have filled her with many good things of other lands. Most of our garden flowers, fruits, food-stuffs, spices &c—are not the true natives of the soil. When the Aryan world, indicated above, enjoyed the "noon-day glare of civilisation," India was a mere tree-clad land, full of birds, beasts & reptiles. And there were some dark-skinned aborigines who lived in a state of nature. They knew not the elements of prehistoric culture such as clothing and housing, use of fire, implements of peace and war, domestication of animals, agriculture, government, the arts of painting &c. &c. Their remnants are still found in some hills of the Deccan.

Neither the Aryans nor the Non-Aryans appear to have entered India—through choice. External compulsion made them seek refuge here. Perhaps about 4,000 B. C. or earlier, some political disturbance happened in parts of Central Asia, which drove the *Nig-lokas* (Tibeto-Burmans) to enter India—through her north-eastern gate.

Their muscular frame, yellowish complexion, flat nose, small eyes, high cheek-bones, and scanty beard show that they originally belonged to the Mongoloid stock. At one time, they spread over a considerable part of North India, but pressed

by later invaders, they have long settled in the Sub-Himalayan countries, extending from N. E. Assam to the Ladok district in Kashmir. The Akas, Duflās, Missimis, Maurees, Lepchas, Bhutias, Sikkimese, Gurkhas, Garos, Kukis, the Nagas &c —are their descendants, In the initial stage of their Indian life, of course they depended on hunting and the wild products of wood. They knew not the use of metals and used implements of sharpened stone and fish-bone only. As they continued to live in the country, they gradually took to settled course of life. In later times, the Aryan sages improved them much by teaching them various peaceful arts. The Purans say—these Aryan sages even raised up issue in their women to turn *Nagas* into a finer race !

It is possible that different bands of the Tibeto-Burmans had entered India at different times. One group of them came to India as late as the 13th century A.D. These, called *Ahams*, gradually conquered the province of *Assam*, called after them. They became Hinduised and ruled the country till 1870, when it became a British province. The Ahams possess a correct history of their own.

Probably to these Tibeto-Burmans (Sanskrit *Nāgas*) we owe the importation of *orange* from China or thereabout. The etymology of the word seems to confirm the belief of the people. Orange

is a corruption of *nāranga* contracted from Sanskrit *nāgaranga* (*i. e.* delighter of the Nāgas). In the Mahabharata time, Chittagong Division, and the Tipperas were known as the *Naga-loka* (*i. e.* land of the Nāgas). The 3rd Pandava Arjuna had married the Naga princess *Ulupi*. The word remains only in the Naga Hill and the Naga people. In these Naga tracts, they tried orange-plantations long, as they do now tea. But the orange has been found to thrive most in Sylhet and other neighbouring-districts. In India, Nagpur (C. P.) turns out the best oranges. But we are not sure, if the Naga of Nagpur has anything to do with the Tibeto-Burmans.

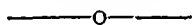
To them succeed in later times, the Kolarians Sanskrit *Kola*, another Non-Aryan people from Central Asia or North Asia—through perhaps the same N. E. passes. The word *Coolie* probably comes from the name. They were the ancestors of the Mundas, the Santals, the Bhils, the Audaman Islanders, and the Veddas of Ceylon. In course of time, they spread throughout India and to Ceylon. They now mostly live in the North-Eastern edge of the Deccan plateau. They did not know how to tame cattle but knew how to use iron implements,

Last came the Dravidians with a still higher civilisation. In point of materialistic civilisation, they were no mean rivals of the Aryans. They are now found chiefly in Southern India and North

Ceylon scholars differ as to their original home. Some think that they came from Upper Asia and entered India through the North-Western passes. From the existence of the *Brah is*, a Dravidian Colony in Beluchistan, they infer that these people came from the North. If so, they were an Accadlan or Turanian off-shoot. Others regard them as the remnants of the people of Lemuria—the sub-merged Indo-African Continent—known to the early Aryans by the name of *Plaksha Dwipa*. Dr. Hoernle holds that these people once filled the whole of India, Ceylon, the Andaman the Nicobar Islands Australia and other islands in the east. Whatever be their origin, certain it is that they were a better people following agriculture and trade, using implements of copper, clearing the jungles, wearing ornaments of gold, building forts and cities, and having a monarchical form of government. They were dark in complexion, bold in spirits, tillers of the soil and worshippers of Mother Earth under the symbol of serpent. They drove their predecessors to the hills and forests and occupied the northern plains. But in time they also had to face a new invader in the Aryans whom they fought desperately for centuries but at last failing to cope with the new-comers, they retreated to the Deccan where their children still form the largest part of the people.

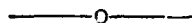
There is very little room to doubt that the Non-Aryans became disposed of in two different ways: The spirited and freedom-loving Nagas and Kolas went to hills, and the bold Dravidians went beyond the Vindhya. A large body of them surrendered to the Aryans, adopted the victor's manners, and gradually became Hinduised. Thus it is that the middle-caste Hindus were formed of subcaste Aryans + the Dravidian converts; the low-caste Hindus were formed of subcaste low Aryans and the Naga and Kola converts.

Though yet far backward, the Non-Aryans are found brave truthful, honest and loyal. It was mainly the Dravidian army that helped Rama to defeat Ravana, the Tamil King of Ceylon and Southernmost Peninsula. The Dravidian sepoys lent material aid to the success of the English at Plassey (1756 A.D.). And it is well-known that the Dogras and the Gurkhas—the Indian Highlanders—are second to none in bravery and sturdiness.



CHAPTER VI.

‡ ARYAN INVASION OF INDIA,



Many of our countrymen think that we are an autochthonous people and not immigrants.

This view appears to be held also by Muir :—

“They (the Aryans) could not have entered from the West because it is clear that the people who lived in that direction, were descended from those very Aryans of India, nor could the Aryans have entered India from the North-West because we have no proof from history or philosophy that there existed any civilised nation with a language and religion resembling theirs, which could have issued from either of those quarters at that early period and have created Indo-Aryan civilisation,”

Muir's original Sanskrit Texts.

But Scholars generally hold that the Aryans lived somewhere in Central Asia and thence they gradually spread everywhere. They further hold that from the eastern shores of the Caspian sea, the Aryans colonised the North-West parts of the Himalayas and from there they spread over the northern plains of India. Reasons shewn for this theory are 3 viz :—

(i) The rivers, towns and countries mentioned in the Rig-Veda are found in Central Asia. For example, ‘*Yakshu*’ is the country on the R. Oxus. ‘*Aja*’ ? ‘*Arjika*’ ? These two are certainly not in India. *Gandhar*—Candahar. *Roosam*—E. Russia. *Siradia* ? *Sigra* ? *Hari-yupia*—E. Europe. *Indralaya*—north of Hindukush mountain ; marked in W. & A. K. Johnston's map as Inder Alaya !

(ii) Rivers. '*Yavyā-vatī*'—Ob or Obei. *Arjikia* Araxes or Jaxartes. *Sita* or *Sira*.—(Hsito) now 'yarmond'. *Yakshu*—Oxus. *Sindhu*—(Indus) with its 7 branches—viz, *Satadru* (sutlej), *Parushni*—Ravi, *Asikni* = Chandrabhaga (Chenab), *Marut-bridha*—confluence of Chenab and Beas. *Vitasta*—Beas ; *Susoma* = Indus. *Arjikia*—Vipasa. *Rasā*—Rahma Araxes. *Kramu*—*Kurum*. *Gomati*—Gomal. *Kubbha*—Cophes—R. Cabul, *Su-vāstu*—Swat in E. Afghanistan. Lake Arar = Aral.

2. Complexion, religion &c. The Aryans, were white & fair, but their enemies—the Asuras—were dark. Central Asia was the mother of white people and India, of black people. The names of gods and the languages of the Aryan peoples of the Old World, point to a common origin in some spot in Central Asia. Cf.

(i) R. V. Vayu, Soma, Yama, Mitra, Asura &c. Zend Avesta-Vayu, Homa, Yima, Mithra, Ahura &c.

(ii) R. V. Axiwan, Arusa, Gandharwa, Ahana &c. Greek-Ixion, Eros, Kentaurus, Daphoni &c.

(iii) Sanskrit, Persian and the languages of Europe have been proved by philologists & linguists to be of common origin.

3. Mr. V. G. Tilak, following Dr. Warren, Mr. Gilbert, Mr. Winchel, Prof. Spencer, Prof. Geiki,

Mr. Mallard Reed, M. Jeraffe (Norway) and others, has tried to prove, in his "Orion", the Arctic Home of the Aryans. His arguments are : —

(i) Rigveda mentions longest days and nights, and excessive cold.

(ii) Astronomical calculations prove that the Arctic region was once fit for human habitation.

(iii) There was 6 months' day and 6 months' night. The sun rises there in the south. The stars do not rise and set there.

This description tallies with several hymns of the Rig-Veda.

(iv) Calculation of the year from *winter* (R. V. I 80. 5; I. 64. 14; V. 54, 15, and VI. 10. 7.)

Their prayer was "May we live a hundred years in winter's bliss with our sons and grandsons."

(v) Going of the Indo-Aryans to the "Northern Land of Promise" for studying language &c. (Kaushitaki Brahmana).

(vi) The discourse of Deluge in the Satapatha Brahmana.

(vii) The countries *Yaksu*, *Rusam* and *Hariyupia*—of the R. V.—are Oxus (Bactria?) Russia and E. Europe.

(viii) From R. V. I. 22. 16 it appears that *Ut-tara-Kuru* (Sibera) was the *pratnauka* i.e. 'primitive

home of the Aryans. There they lived from 10,000 B. C. to 8,000 B. C. The reason for leaving this Arctic Home—is mentioned in the Zend Avesta thus :—

“ The paradise of the Aryans was in the Arctic region ; there the sun was seen only once in the year. But snow once fell so heavily that the country became ruined. Owing to excessive cold, the Aryans left it and started for the South.”

From R. V. I. 22. 16—21 appears the Southward migration of the Aryans under their leader Vishnu. Gradually they colonised a country called *Indrālaya*—modern ‘Inder-Alay’ shewn on Johnston’s map of Asia. The ‘Inder Alay’ seems to be some 400 miles south of its ancient site. It was a cold place. The Aryans therefore used meat, wine and very warm clothing. Fire was an object of their constant worship. The later manners and customs of the Indo-Aryans—were evidently of cold countries. In ‘Indralaya’ - they lived from 8,000 to 5,000 B.C. Here they lived in 7 families or tribes (‘Sapta-dhama’) which perhaps were.—

1. The Indo-Aryans. 2. The Iranians. 3. The Teutons. 4. The slavons. 5. The celts 6. Pelasgii and 7. The Romance people (Italians &c.)

From *Indrālaya*—the Aryans dispersed in different directions after 5,000 B.C. Here the Aryan

ancestors lived together, worshipped the same gods, and spoke the same tongue. *Dyaus pitri*—in time became the Gk. *Zeus Pater*, and Roman *Jupiter*. Their tongue at *Indrālaya* was "*Brahma-Bhāshā*" often mentioned in the Upanishads. That tongue, gradually refined in India, became *Sanskrit i. e. perfected and polished*.

The Vedic Hymns, acc. to Mr. Tilak, were composed not before 4,500 B.C. and they show the reminiscences of their Arctic Home.

Bailley believed in the common origin of the Egyptians, the Chaldeans, the Indians and the Chinese. He further held that the ancestors of these peoples once lived in a place called Sibir or Simir *i. e.* Sanskrit Sumer = Sumeru—(the reputed cradle-home of the Aryans in Central Asia) north of Tatar *i. e.* Tartary, about 49° or 50° N. L.

Universal History, Vol. VI. Chap. 25.

We cannot go so far as to believe, with Bailley in the common origin of those peoples. There never was nor is, nor shall ever be a country of pure Aryans. Even in their northern home, the Aryans certainly lived amidst Mongolian people. The most probable fact is that in all countries of the world where Aryan civilisation is now found, there were natives—advanced or less so, to whom in later ages succeeded Aryans in small bands

to be afterwards supreme in every respect. This is the case in India where people of pure Aryan descent is not over 10 P.C.

That a Senior branch of the Aryans of Central Asia came down to India to be afterwards known as *Hindus* from R. Sindhu—perhaps requires no fresh proof here. The *Uttara Madra* Balk, Kamboja, Gandhar (E. Afghanistan) &c.—became Aryan Colonies before they reached India Proper.

No definite date can be assigned to this first Aryan invasion of India. That it happened before 3,000 B. C. cannot be doubted. Professor Jacobi and others have supposed it to be at least 4,000 B.C. If we carefully consider several other points of reference, we reasonably arrive at that date. We have already seen that Scholars generally agree to say that Aryans had colonised Chaldea and Egypt long before 4,000 B.C. The *Panis*, Rigvedic 'Panis' (merchants) perhaps colonised the shores of the Levant as early as 2,800 B.C. From these we may infer that the Aryans of Central Asia felt inclined to found colonies abroad at some time between 5,000 to 4,000 B.C. Colonisation usually follows commerce and commerce the early Aryans loved from their heart of hearts, as the Aryan children of Europe do in modern times. Their acquaintance with R. Sindhu (Indus) gave a fresh impetus to their natural bent on trade.

Whatever be the exact date of the Aryan invasion of India, it is certain that eastern Afghanistan and the Panjāb became a thoroughly Aryan province by 3,000 B.C. The Rig-Veda bears testimony to it. Of course the country was not had easily and soon. Centuries of struggle went on between the; "fair-coloured" Aryans and the dark-skinned Dasyus—before peace and order could be established in the soil.

CHAPTER VII.

§ RISE OF KINGDOMS.

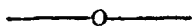
THE VAIRAJA DYNASTY.

We have seen that by 3,000 B.C. (?) the Aryans lived in numerous colonies now known as Eastern Afghanistan, the Panjab, Kasmir, Western Tibet, Balkh, Russian Turkestan—(R. V. *Yaksha*, Puranic *Wankshu* or Bankshu or Bakshu—Gk. Bactria) &c. In the northern colonies, the Aryans, divided into tribes, clans or families, lived under themselves, free from any political restraints. Of course on occasions they would fight between themselves, would combine to repel an enemy. In the South, the Aryan settlements were new and constantly exposed to grave dangers from the Non-Aryans.

Hence the necessity of powerful monarchs was painfully felt by the new Aryan settlers of the south. All tradition points to *Brahmāvarta* (now, Bithoor) —as the seat of a powerful dynasty. Under powerful and patronising rulers, it soon became an ideal kingdom in all respects. Politics, religion, learning, trade, art &c. equally flourished in this early Aryan kingdom. The *Śarasvatī* (Sarsuti) —praised and held sacred in the Rig-Veda watered this land. So great was the admiration of Manu for it that he in his Code (Book II) has desired all of the earth to learn religion, manners &c —from the Brahmans of this holy and happy abode. With noble pride we look back over some five thousand years to that “land of promise”! Mind loses itself in the thought of those glories of yore!! Here happened the first political outburst of the Indo-Aryans! Here originated the caste-system of the Hindus. Here was the 1st centre of Indo-Aryan culture. Here were born Princes Devahuti—female writer of some Rig-Vedic hymns; Kapila and Patanjali—the authors of the *Sāṅkhya* and *Yoga* philosophy; Rishabhadeva—the founder of *Jainism*; Dhruva of happy memory; Bharata—after whom we call our land *Bharata-Varsha* and the great poet Valmiki. Some say that the Vairaja dynasty ruled in *Brahmāvarta* in Central Asia; that the Indian *Brahmāvarta* was of later origin.

Below are given the authorities that treat of the Vairaja Dynasty :—

- (1) Vishnu Puran Book I. Chap. VII ; Book II. Chap. I. and 13.
- (2) Narasinha Puran—Chap. 30.
- (3) Agni Puran—Chap. 18.
- (4) Brahma Puran—Chap. 2 and 5,
- (5) Harivansa—Chap. 7.
- (6) Bhagavat—Book IV. Chap. 31.
- (7) Siva Puran - Dharma Sanhita - Chap. 52.
- (8) Baraha Puran—Chap. 2.
- (9) Brahmanda Puran—Chap. 10.
- (10) Devi Bhagavat—Chap. VIII. 4.



GENEALOGY OF THE VAIRAJA DYNASTY.

Virat—Manu—Priyavrata—Uttanapada—Princess Devahuti.

I. Line of Priyavrat acc. to Vishnu Purana.

Priyavrat—Agnidhra and 9 others—5 Nabhi.
 Rishabha Deva—Bharata—Sumati—Indra—dyumna
 —10 Paramesthi—Pratihara—Pratiharta—Bhuva—
 Udgitha—15 Prastara—Prithu—Nakta—Gaya—
 Nara—20 Virata—Dhiman—Mahanta—Manasyu—
 Twasta—25 Biraja—Raja—Satajit—28 Visvagjyoti.

II. Line of Uttanapada. Acc. to Vishnu Purana.

Uttanapada

|

—————

|

Dhruva

|

Uttama (killed by Yakshas)—

5 Sishti and another called Bhavya.—Ripu and
4 others.—Chakshusha—Manu (II)—Uru and 9
others—10 Anga (Youngest of the 6 brothers)—
Vena—Prithu—Antardhi & Pali—Havirdhana—
15 Prachinavarhi and 4 others.

Prachetas (10 brothers: had a common wife.)

End of the line :

Virat appears to have been the first great king of the dynasty. The line bifurcates with his 2 grandsons, Priyavrata and Uttanapada. In the 1st branch—from Virata to Visvagjyoti—there were 28 rulers who probably ruled for 700 years from 2,950 B.C. Virat probably took up the reins of government about 2950 B. C. All trace of the extent of his kingdom is lost. Tradition asserts that *Brahmāvarta* lay between the rivers Sarasvati and Drishadvati. The Sarasvati,—then a mighty river, is now lost in the desert and still survives in a tiny stream named *Sarsuti*. *Brahmavarta* was not his sole kingdom. He probably exercised paramount sway over other tribal lords. Certain it is that he had fought out all foes, organised a mighty state, encouraged learning, trade and arts and filled *Brahmavarta* with the best learned men

available. With the aid of these sages and seers, he remodelled society so perfectly that Manu described it as divine and urged all to imitate moral manners and customs of Brahmavarta. The Sarasvata Brahmans long remained the best of the 5 Gaurian Brahmans of North India. We have reasons to believe further that Virat maintained a strong navy to keep off sea-pirates from ravaging the country or looting merchantmen, and to explore and conquer new lands, tales about which the merchants brought home from abroad. We have already noted that the Aryans were bold navigators. We shall prove it from the Rig-Veda and other works later on. After his death, his son and successor Manu ascended the throne about 2,920 B. C. Hindu tradition describes him as "a great progenitor, an illustrious emperor, a benefactor and a great conqueror." He was more ambitious than his father. He found the treasury full, army and navy strong and people willing. So he made preparations for conquests. In several years—he conquered a greater part of Jambu Dwipa (Asia) excluding—western Asia and S. E. Asia.

Manu's whole life was heroism : After having subjugated Northern Asia. he turned his victorious arms, to other lands. He is credited with having conquered countries in the other continents of the globe. The point is startling but not too impossible to be true. It is said that he ruled

this empire composed of distant parts—from his capital in Brahmavarta. (Bhagavat, Book III. Chap. 21.) His was a wise and beneficent rule. These commercial and political relations of the Aryans helped the diffusion of best civilisation over the globe. This point in particular,—Manu, the Law giver had in mind when he said that the people of the earth should learn good manners, customs, religion, morals &c—from Brahmavarta. (Manu Sanhita.) To distinguish him from Vaivaswat Manu, he is often called Svayambhuva Manu.

Manu had two sons and one daughter. The eldest Priyavrata was heroic and helped his father much in conquests. His daughter Devahuti was an accomplished princess. So great was her fondness for learning that she chose, to the rejection of many worthy and princely suitors, the poor but learned sage Kardama as her lord. Manu gave her a large estate, wealth, ornaments cattle, cars &c. Her thirst after knowledge was fully satisfied in her new home. To her we owe several hymns of the Rigveda. But she is more reputed as being the mother of our first and great philosopher Kapila.

3. Priyavrata succeeded his father in about 2880 or 2875 B.C. He is said to have been the greatest monarch of the line. Acc. to Bhagavat, he married princess Varhishmati, a daughter of Visva-karman—the great Deva architect. But acc.

to Vishnu Purana, Priyavrata married a daughter of Kardama and had by her 10 sons and 2 daughters. If Kardama be the same whom Priyavrata's sister Devahuti married, the said marriage becomes almost impossible. The names of the 10 sons of Priyavrata appear to be somewhat different in different Purans. Only Vishnu and Garura Puranas agree. We adopt their names. 3 of his sons refused royalty and made pyreums. Priyavrata made a partition of his empire and sent the 7 sons to 7 different continents as Viceroys. The eldest prince Agnidhra—got Jamvu-Dwipa (Asia) 2. Medhatithi got Plaksha (now submerged Indo-African continent). 3. Vapushman got Salmali (Africa) Q. Is Somali Land—a corruption of ancient Salmali Dwipa? 4. Dyutiman got some land in Krauncha Dwipa (Australasia). 5. Bhavya got Saka Dwipa (Europe). 6. Savana or Savala got Pushkara Dwipa (continent of good lakes *i. e.* North America). 7. Jyotishman got Kusa Dwipa, continent of Llanos &c—*i. e.* South America). Vis. P. II. 1; Bhagavat V. 1, Devi-Bhagavat. VIII. 4.)

Priyavrata was a great man in all respects. His special fame rests on his conquests. It is said that one half of his empire was lighted by the sun, while the other half remained in darkness. This simply means that his dominions lay widely scattered over the globe like our world-wide Br. Empire. Puranists called him "Priyavrata the Great."

In his old age he passed into religious retirement, leaving the Raj to his eldest son Agnidhra.

4. Agnidhra. 2850 B.C.

Priyavrata was succeeded by his eldest son-Agnidhra, formerly a Viceroy under his father in the Northern Asia. We are told that he ruled the people like his children according to the direction of his father. He assumed the reins of government in Brahmavarta in about 2850 B.C. The empire of Priyavrata split up under his sons who ruled their own kingdoms, large or small, without any connection with the Central government. The system of a central government with subordinate parts—was almost absent then. Agnidhra's reign was not an eventful one. In his old age, he divided his Asiatic possessions amongst his nine sons, as follows :—

1. Nabhi got *Hima-varsha* alias Nabhi Varsha which is now the tract between the N. W. Himalaya and the sea.

2. Hari got *Naishadha varsha* or *Hari varsha* between the Mts—Nishadha (Nyssa) and Hemakuta (Kara korum). This tract is now covered by Karakorum region and the Russian Turkestan.

3. Ilavrita—got *Ila varsha*—between the Mts. Nila and Nyssa, now known as the table-land of Pamir = Sanskrit Parvata Meru or Sumeru.

4. Ramyaka got what is now called Chinese Tartary, between Mts. Sveta (sofed koh) and Nila.

5. Hiranmaya got what is now known as Mongolia between the Mts. Sringavan and Sofed Koh.

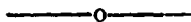
6. Kuru got Kuruvarsha—now Siberia between Uttara Samudra (North sea) and Mt. Sringavan.

7. Kimpurusha got what is now N. China, northward to the sea.

8. Bhadrasva got the southern half of the Chinese Empire.

9. Ketuman got Ketumalvarsha—between the Caspian Sea and the Malyavan (?) mountain. This is now Russiatic Turkestan—on the eastern shores of the Caspian Sea.

This partition of Asia into 9 parts is mentioned by (i) Vish. P. II. 2. (ii) Bhagavat. V. 16. (iii) Devi Bhag. VIII. Chap. 4, & 8. (iv) Garura P. I. Chap. 54. (v) Brahma P. Chap. 18. (vi) Varaha P. Chap. 38. (vii) Brahmanda P. Chap. 75.



5. Nabhi 2825 B.C. 6. Rishabha Deva 2800 B.C.

Agnidhra was succeeded by his eldest son Nabhi about 2825 B.C. His reign appears to be barren of events. The military spirits of his ancestors were gone. Other New Aryan dynasties were rising into prominence in the North and East. Nabhi's power was mainly confined to the south

of N. W. Himalaya. Perhaps he thought more of peace and religion than of politics. His son Rishabha Deva succeeded him perhaps about 2800 B. C. Like his father, he also thought little of politics. Moreover, he was of a religious turn of mind. He had numerous wives, chief of whom was Jayanti, the daughter of Indra—king of the Deva Aryans of the North. He begot 100 sons, the eldest of whom was Bharata. He tried his utmost to make his sons pious and meritorious. He ruled his subjects on righteous principles and good counsels given by sages and seers. It is said that his kingdom was so prosperous that greed and theft were unknown. On a festive occasion he went with his queen Jayanti to his father-in-law's house. There while seeing the dance of a prostitute named Nilanjasa, he suddenly grew sick of the world and its pleasures. Before long, he returned home and installed Bharata on the throne and then renounced the world (2780 B.C.) He repaired to the Kailas mountain and there built himself a cot in which he passed some years in religious contemplation. He discovered the first principles of *Jainism*. The Jains call him *Adinath* or 1st Tirthankar *i.e.* spiritual conqueror. The Jain merchants of western India have dedicated splendid buildings and temples to Rishabha Deva—on Mt. Abu (Rajputana). The tenets of Rishabha Deva were mainly these :—(i) Salvation is possible without the idea of God, (ii) Creation is self-sown.

(iii) Extreme regard for life in any form.

(iv) Moral self-culture.

(v) Living in a state of nature.

These, said he, lead to *Kevala jnana* i. e. pure wisdom which finally leads to *Mukti* (salvation). *Yatis* alone are entitled to have the enviable "pure wisdom"—a step to salvation

He thought of no God and gave no idea of God. Creation, acc. to him, is eternal. He admitted the authority of the Veda partially ; for he could not approve animal slaughter. His religion was pure, sublime and natural and as such it was at first meant for the wise alone, though afterwards introduced amongst laymen in suitable forms by the later Jainas.

Prince Bharata came to the throne about 2780 B.C. He was pious but warlike. He is credited with having conquered 8 islands of the sea. What led to these foreign conquests—is not known. We think—at the entreaty of the Aryan merchants oppressed by the natives of those places, Bharata conquered and annexed those islands to his kingdom. Bharata's kingdom, called *Bharata-varsha* and composed of 9 parts, is mentioned in (i) Vishnu P. II. Chap. 2. (ii) Mat. P. Ch. 113. (iii) Vayu P. Chap. 34. (iv) Varaha P. Chap. 75. (v) Bhagavat V. Chap. 16. (vi) Garura P. Part I. Ch. 54. (vii) Brahma P. Ch. 18. (viii) Mahabharata—Bhishma Book, Chap. 6. (ix) Harivansa. (x)

Kurma P. Chap. 45. (xi) Markandeya P. Chap. 54. (xii) Agni P. Chap. 119. (xiii) Siva P.—Dharma Sanhita—Chap. 33. (xiv) Devi Bhagavat. (xv). Chap. 4. (xv) Padma P. Svarga Part Chap. 2.

These works simply mention the nine parts. Except perhaps one, the others give no definite position of them. Astronomers Varahamihira (D. 587 A.D.) and Bhaskara (1114 A.D.) are wrong in their supposed identifications of those parts in India itself. Cunningham also appears to have been misled by them. The correct meaning is that Bharata *varsha* i. e. Bharata's kingdom, (not *India*) included eight islands and India Proper. The Vayu Puran alone, better informed, gives a somewhat clear idea of the thing: "The kingdom of Bharata consists of nine islands that are separated from one another by sea; so they are not easy of access." They are:—

(i) *Indra Dwipa*—then perhaps an island in the mouth of the Indus, and now a part of Sind.

(ii) *Kaseru*—Cutch or Madagascar (?)

(iii) *Tāmravarna*—Ceylon. (iv) *Gabhastiman*, Andaman.

(v) *Nāga* or *Nagavara*, Nicobar (vi) *Saumya*, Sumatra. (vii) *Gandarva*—Java. (viii) *Baruna*, Borneo. ix) India Proper (most prob. the N. W. part of it.

In time India alone was called Bhārata varsha. Bharata was pious, affectionate to his people and

hospitable to strangers and guests. He is called one of the 5 Great Emperors of Ancient India. He performed an Imperial Sacrifice. He had 3 sons by his queen Panchajani, who were often at war with one another. He devised various means to quiet his house but in vain. The princes grew more wild day by day. Annoyed, Bharata was going to leave home when the queen and the Princes fell on his feet, begged his pardon and warmly pressed him to stay, solemnly promising correction of their temper. Bharata had no faith in their words ; so he left home and went to the hermitage of Pulastya to practise Yoga there. At first he improved much in spiritual culture. But soon an incident happened which quite arrested his progress. They say, the king had left his palaces and pleasures but not his attachment, which caused his fall. One day when Bharata was performing some ablutions in a river, a deer, far gone in pregnancy, came to the opposite bank to drink. Suddenly terrified by the roar of a lion, she leaped on the stream for fear of life. She almost crossed the river when she dropped a young in the very water and died. The poor fawn came floating near the king. Bharata was moved and out of pity, took it home and began to pet it with great care. Other sages warned him but to no purpose. He looked on that exercise of mercy as a broad way to heaven. For a year or two, Bharata entirely forgot his God and reared up

the fawn, with parental care and affection. One day, when Bharata was out, the fawn, now grown up, was at large, a wild herd of deer came near the hermitage. The pet deer at once forgot his benefactor, mixed with the herd and went away. Bharata on his return, found the deer missing and felt the loss most keenly. His thoughts were now after the pet and he died before long—thinking of the deer.

After Bharata, the dynasty fast declined. Though it ran to 28th generation, we find no kings worthy of historic note.

The Line of Uttanapāda, the second son of Manu deserves mention here.

Uttanpada's line was a short one of 14 kings. So, it became extinct by 2500 B.C. or earlier.

Uttanapada. About 2880 B.C.

Manu gave his 2nd son a kingdom, we know not where. This Uttanapada was a weak king and a weak and uxorious person. He had two queens—Suruchi and Suniti by name. The queens had a son each. The king was very fond of Suruchi who tied him in her apron's strings. As a consequence, Suniti and her son Dhruva were always slighted. One day, during the absence of Suruchi, the king took Dhruva, then aged only six, on his lap and fondled him. Queen Suruchi—incensed at this, suddenly stepped in, rebuked

the king and forced him to send off Dhruva at once from on his lap. This sour slight of the step-mother cut Dhruva to the quick. He went to his mother and stated his sorrows. Suniti calmed the grieving prince, saying, "My son, pray to God who alone can make man happy and great." The young prince caught the idea and thence forward-learned to pray to God for better days—for the kingdom. When he grew up a lad, he stole away from his mother—to live in a wood like an ascetic and to pray to God with thorough concentration of mind. The devotion of Dhruva is still a favorite talk with the Hindus all over India. Dhruva asked a kingdom and by the grace of God he gained it. The proud queen Suruchi and her son Uttama passed time merrily for several years. Then bad times came on them. Once Prince Uttama with a large retinue, went out a-hunting. In course of his prolonged hunting excursions, Uttama reached the country of the Yakshas north of the Himalayas. There unluckily a fight ensued between the two parties and Uttama was killed by the Yakshas. The king led by queen Suruchi, formerly had banished the innocent queen Suniti and her son. Now he grew penitent and recalled Suniti and Dhruva. Having crowned Dhruva on the throne the old king passed into religious retirement. Dhruva began to rule about 2865 B.C. To be avenged on the authors of his brother's death, he led an army against the Yakshas and

after a sharp conflict, defeated them. He was an exceedingly popular ruler. After a long peaceful and happy reign, he attained *Brahmajnan* (a true knowledge of the Supreme Being) and left the Raj to his eldest son Sisti. (Vis. P. I. 11 & 12.)

Dhruva was followed by 5 kings who are mere blank names. The 10th, Anga is said to have been important. To show his supremacy, he performed a Horse Sacrifice. He was a vigorous and good ruler. But unhappily—so terribly did his son Vena oppress him that he was compelled to abdicate and turn an anchorite with queen Sunitha. Bhrigu and other sages then placed Vena on the throne.

11. Vena : about 2825 B. C.

From his youth up, Vena was most turbulent and cruel. It is said that, in his boyhood, often would he kill his playmates most frivolously. Now royalty made him blind and insolent. His tyranny now knew no bounds. He turned an atheist and asked all to worship his person. He was a sworn enemy of the Brahmins. He forced even the *rishis* (seers) to pay him tribute. He forcibly employed the Brahmins to carry his palanquins. He stopped all religious performances in the state. The whole kingdom was filled with consternation. To save the country, people saw no other alternative but to kill the wicked king. Ere long Vena was done to death,

By the murder of Vena, the country rather jumped out of the frying pan into the fire. Anarchy prevailed everywhere. Life and property were at the mercy of the robbers. The Brahmans became alarmed. They soon decided to place Vena's young son Prithu on the throne.

12. Prithu : about 2815 B.C.

Prithu made an excellent king, Soon his full authority was established over the entire kingdom. He made new villages, towns, ports, castles, camps, &c. The country became highly prosperous under him. They say, he was like Manu in parental affection towards his people, like Brahma in authority, like Vrihaspati in Vedic lore and like Vishnu in self-possession. He was modest, meek and of winning manners. He was unrivalled in doing good to others. His praise was on everybody's lips. From his time court-encomiasts called "Suta and Magadha" first came in vogue. He died after a very long and glorious reign of 40 or 50 years. His queen Archi became a *sati* and immolated herself on her husband's funeral pyre.

Prithu was succeeded by his eldest son Antardhi whose crown-name was Bijitasva. Out of affection, he appointed his 3 other brothers to 3 parts of the kingdom. Prithu had left a large hoard in the treasury, which his pious son utilised in long expensive sacrifices and in charities. His grandson Prachinavarhi's reign is reputed for

numerous grand sacrifices. It is said that the earth for many miles was filled with his sacrificial altars. He was succeeded by his 10 sons whose common name was Prachetas. We here meet with an instance of polyandry: the 10 Pracheta brothers had one common wife. With them the line of Uttanapada comes to an end. Prachetas were very pious ; they refused royalty for Brahminhood. Their successors passed for sages, and enjoyed high reputation as model Brahmans.

CHAPTER VIII.

HINDU REGENERATION.

- (i) Down-fall of the Northern Aryans.
- (ii) The Aryan Kaliyuga Epoch. 3102 B. C. (lunar) = 2950 B.C. solar.
- (iii) Regeneration. (a) The Saptarshi Era 3076 B. C. = 2925 B.C. (solar).

We have already said, the Northern Aryans lived in numerous clans, tribes or families—all free in thinking, living and actions. About 3,000 B.C., Aryan society took a quite new turn. The thoughtful Aryans lived apart from the mass. Many of them seldom married. The result was that in half a century, the Aryan mass of the north became internally rotten. This moral downfall of the Aryans has been clearly depicted in the Ma-

habharta, Peace Book, Chapter 59. In order distinctly to mark this downfall of the Aryans, an epoch called the *Kaliyuga* (Iron Age) was started by the sages. The initial point of it is 3102 B. C. lunar = 2950 B.C. Solar. That Kaliyuga era runs even to this day. The sages, alarmed at the anarchical state of society, informed Brahma—the greatest Aryan seer. What Pope was to early Christendom, that Brahma was to those Aryans. He held an assembly of the sages and seers whom he addressed thus :—"Seers and sages, to allow society to go on without the best thinkers to guide the mass, is to leave the body without the head. True wisdom—the path to salvation—is attainable in the world and not in aloofness from it. So, I desire those of you who are still young, to marry and beget virtuous children for the benefit of the society. For better government I further propose to introduce monarchies over various clans." All modestly bowed to his reasonable command but many declined to marry for fear of the loss of penance. Only 21 most distinguished seers, including Brahma himself, married. They are known as *Prajapati Rishis* i.e. progenitors. Brahma married fair Savitri reputed for her chastity. She bore him two daughters and no son. So he married a second wife from the Indian side, born of a milkman family. Still he had no male issue. The progenitors were mostly representatives of clans that owned principalities in different localities.

They begot many children, some of whom became seers and some, warriors : The great sage Bhrigu begot 14 sons. Of them only two viz. Chyavana and Apnuvan became *seers* and 12 became *devatas* i.e. warriors. Of these latter, Daksha—the youngest founded a small kingdom near the source of the Ganges, with his capital at Kanakhala. 2 miles south of Hurdwar The seven seers known in history as *Saptarshi*, are said to have been the ancestors of the Brahmins of India.

An era called the *Saptarshi*, of which the initial point is 3076 B. C. (lunar) = 2925 B. C. Solar was started in Kasmir in honor of them The era is still current there.

Below is given a geneology that indicates the sources of all future dynasties of India :—

I. The Lines of the “7 seers” (*Saptarshi*) :—

1. Marichi—Kasyapa—Vivasvan—(From him originates the Solar dy.) 2. Atri—Soma (From him comes the Lunar Dy.) 3. Angira begot 7 seers and 10 warrior sons. Vrihaspati and others. 4. Pulastya—Visravas—Kuvera. 5. Pulaha = Gati—Kardama, Variman and Sahishnu. Kapila and 9 daughters, (Harivansa and Vish. P.) 6. Kratu = Sannati—The “Valakhilya” sages said to be pigmies in stature ? 7. Vasista.

H. The great sage Bhrigu begot 14 sons, of whom 2 became seers and 10 kings. Daksha—the youngest of these, founded a small kingdom near the sources of the Ganges,

The Brahmans and the Kshatriyas of Ancient dynasties were descendants of these 7 or 8 seers. Other lines originated from other progenitors. The Rig-Veda, the Sanskrit epics and the Puranas have mentioned many distinguished kings who belonged neither to the Solar nor to the Lunar dynasty, but to other less important dynasties no more represented or recognised.

Brahma, Vishnu, and Siva make the Hindu Trinity. Brahma is the Creator, Vishnu the Preserver and Siva is the Destroyer and Reproducer. Needless to say that this later spiritual evolution was based on historical elements (vide also A.A. Macdonnell's Sanskrit Literature). Historically, Brahma—the greatest Aryan sage, *regenerated* the Aryans, by asking the seers to raise up issue (Mahabh. and Brahma Vaivarta Puran, Brahma khanda, Chap. 8; also Srikrishna khanda Chap. 32.)

Marichi's son was *Kasyapa*, socalled from *Kaysa* a special preparation of Soma juice, which was his favorite drink. He was a great warrior. Tradition asserts (vide Rajatarangini) that he wrested the flowery vale now called Kasmir (Kasyapa Meru or Mir) from a Daitya king called Jalodbhava. Kasyapa married several daughters of Daksha—king of Kanakhala. In his first wife Diti, he had begot two powerful sons namely Hiranayaksha and Hiranya Kasipu. Their children became known as Daityas. They soon multiplied and attained great political importance. In the 2nd

wife *Aditi*, Kasyapa begot 12 sons called, Adityas from their mother, *Aditi*.

These new Aryans occupied all tracts north of the Himalayas : About 2860 B.C. the Daitya and the Dānava Aryans grew very powerful. It is said, they built a small empire.

The most excellent people that the world has perhaps yet produced, were the *Devas*, a section of the new Aryans. Many of the prominent Devas have long passed for gods, and have lost their original historic characters. Yet, doubtless they were men—"excellent men"—"the Shining Ones." We give following proofs of the human nature of the Deva Aryans, though the Sanskrit epics, the Purnas, and other works have been highly saturated with their deification :—

(i) . Yudhisthira, speaking on Death, observes—"Nobody can escape death. Death kills the Devas, the Danavas, the Gandarvas and all" (Mahabh. Drona Book Chap. 50).

(ii) Again, Narada also speaking on Death, says—"The Devas also with Indra at their head, die like men. The Devas also have mortal names and frames.' (Mahabh Drona Book. Chap. 55.)

(iii) In reply to the taunt of Indra, the king of the Devas, Bali—the Daitya Emperor—said :—"I, you and all others, who will in time, obtain the *Indraship*, will go the same way as hundreds of Indras have already gone. This Indraship is

not held by anybody for ever. Many others will gain the Indraship in future." (Mahabh. Peace Book, Chap. 227.)

The Devas belonged to many families—the most important being the Aditya, the Visvadeva, the Basu, the Tushita, the Abhasvara, the Marut, the Maharajika, the Sadhya, the Rudra &c. 33 of the Devas attained special excellence and became most distinguished. These 33 Devas became afterwards in popular legend, magnified into 33 crores of devas, as if one deva is equal to a crore of ordinary mortals !!

From the Matsya Purana Chap. 95 appear the homes of the different peoples of that time :—

(i) The Daityas and the Danavas lived on the Sveta Parvata (Sofed koh ?) to the far north.

(ii) The Devas lived on the Sumeru now perh. known as Pamir Tableland.

(ii). The Rakshasas, Pisachas and Yakshas—on the Himalayas. (Perh. ancestors of the Dravidians.)

(iv) The Gandharvas and Apsaras (ancestors of the Afghans) on the Hemakuta (Karakoram.)

(v) The Nagas and Takshakas (ancestors of the Turks)—on the Nishadha (Mt. Myssa.)

(vi) The great seers—lived on the Mt. Nila—to the far north.

(vii) The Pitris lived on the Sringawan hills, to the west of Mt. Sumern *i. e.* on the eastern shores of the Caspian sea.

The kings of the Vairaja dynasty of Bithoor gradually lost all hold on the North. About 2860 B.C. Daityas grew powerful so much so that several of them are called by the Puranists as emperors. The Devas also gradually rose to great eminence by 2850 B.C. Their rise and excellent progress was watched with the extreme jealousy by the Daityas. The brotherly and friendly relations between the Daityas and the Devas were now daily strained.

Before long, an incident happened that drove the both to bitter hostilities for long 32 years, off and on. This is known as the First Great Civil War or the Devasura War. Somadeva, the Chief of the Atri clan and founder of the future Lunar Dynasty of N. India, intending to perform an Imperial Sacrifice, summoned amongst others the Daityas who however, indignant at this presumptuous audacity of the Devas, resented and refused to attend. Nay, they declared war on the Devas and soon invaded the Deva territory. We do not know the strength of each army nor the details of battles fought. The conflict was very sharp and the loss of lives on both sides was considerable. The War began in 2850 B.C. or a little after, and ended in 2818 B. C. The Devas were

unrivalled in religion, learning, arts and industries but perhaps a little inferior to the Daityas in military operations. So they first sustained great defeats. Then a Deva General, Purandara by name began to figure prominently. His capital success in the war led the Devas to declare him their king with the title of *Indra* (lit. 'the most exalted king'). Defeat quickened the Daitya spirit and after some time they fell on the Devas with such a terrible onset that the Devas failed to hold their ground. The Deva cause was going to be lost when Siva the mighty Chief of the Rudras, took the field, at the entreaty of the Devas, turned the tide of the battle, inflicted a signal defeat on the Daityas and drove the enemies to the shores of the *Paschima Samudra* (western sea : (Arabian or Caspian Sea). When the Daityas were first strengthening their power in the north, several Daityas then migrated to the South, founded kingdoms in several parts of India. One powerful kingdom was to the south of the Vindhya; several were on the eastern Vindhya; one was in Magadh; one was in Kikata (Gaya province). When the Northern Daityas grew a little weakened, the Southern Daityas came forward against the Devas. South now became the dancing ground of Mars. Rudra (Siva) again led an army and after a hard struggle killed Tripura—the Daitya king of the Central Province. The services of Rudra to the Deva cause have been thankfully sung by the seers: R. V. II. 33. 5-9:—

(i) "Able-bodied, possessed of many forms, terrible Rudra is wearing bright gold ornaments. He is the lord of the universe and preserver of all.

(ii) "O worshipful Rudra ! You are the holder of bow and arrow. You have many forms and have worn the ornaments called nishka. You preserve the whole wide world. Who is stronger than you ?

(ii) " Let us pray to the fierce Rudra—seated in the car. youthful terrible like a beast and destroyer of foes ; May His army kill our enemies."

(iv) "As the son bends to his blessing father so do we bend before you, O great Rudra !"

(v) "Be propitious : be not angry with us ; do not destroy us. We shall all—sons, grandsons together pray to Thee much in this Sacrifice."

To the heroic Rudra family, the debt of the Devas appears to have been immense. Tradition bears the bright record of the deeds of one female-warrior, even Umā, wife of Rudra. In terrible battles she killed the Daitya Chiefs Mahisha, Sumbha and Nishumbha (grandsons of Pralhada) and their generals Dhumraksha. Chanda, Munda and Raktabija, on the Vindhya hills. Alarmed at these reverses, one great Daitya king, Durga by name, collected a very strong and large army. The Devas feared that their fortune now hung by a slender thread. So they were filled with dismay. But Umā again took the field with a lion

ramp. Still no heart cherished the least hope of her success against such strong and enormous odds. Before battle she inspired her soldiers with her martial spirit so much so that her soldiers saw her as a very goddess of Victory incarnate. The battle was the fiercest—Umā won the day after all. Later on, her son Kartika became the general of the Deva army. He killed the last great Daitya Taraka by name.

A somewhat detailed description is given of the wife and sons of Rudra—in the R. V. 6. 66. 3; 6. 66. 11 and 6. 66. 64.

The worship and image of Siva of the after-ages originated from the descriptions given in the Rig-Veda already quoted. The Devas gave Uma the title of *Durgā* for having slain the most formidable foe Durga. Her worship first began a century later—i. e. about 2700 B.C. It is said that Suratha first started her puja. To clear the point, we quote a portion of the early geneology:—Soma (the founder of the Lunar Dynasty)—Budha—Chaitra—Adhiratha—Suratha: Again, Uttanapada—Dhruva—Utkala—x—Nandi. Suratha, being defeated by Nandi, lost his kingdom and went to the wood, smarting under grief. A Vaisya king ruled Kalinga then. His grandson—Prince Samadhi was turned out of the house for his extreme liberality. Samadhi met Suratha and both became friends. Once they saw a great sage named Medhasa. At his instance they followed him to Pusha-

kara 7 miles from Ajmir, and there they long prayed to Durga for better times. In their worship, they became *siddha i. e.* successful. It is said that Suratha regained his kingdom by another fight and Samadhi regained Kalinga. That Durga Puja now forms the greatest festival in Bengal — with the difference that formerly her worship was mental and in the spring season, but now her image is worshipped in Autumn.

The war was a defensive one for the Devas and they maintained their own. The Daitya power continued in the North and in India. The hostilities stopped for a time no doubt. But we shall hear of fresh out-break hereafter. The Devas gradually obtained great political importance, Several most distinguished Devas deserve special notice here :—

(i) Brahma, son to the sage Niranjana, was Pope of the Aryans; lived on the Pamir Table-land of which the eastern boundary was Thian-san Mt., Chinese Thian-san = Abode of Brahma cf. also San-Po = Brahmaputra. Hindu tradition points to this greatest seer as the first source of all knowledge, secular and sacred : He it was who had first compiled the Vedic hymns, drawn up a Penal Code, invented an alphabet afterwards parent of the *Saradā*, *Sriharsha* and *Kutila* alphabets, written the first great medical work : had been the first great astronomer, reformer, regenerator and coloniser. He was a very Angel of Peace

and Progress and knew little or no fighting at all. No Pope in the early Christendom commanded a greater respect and confidence as did Brahma—in the then Aryan world. He was the supreme authority on all matters. It is said that Ujjain, House of Brahma on the Sumeru (Pamir) and Siddhapuri—now *Sid-rov* (see Johnston's Map of Asia) in Siberia—were on the 0° meridian of the Hindus. 4 great rivers flowed down the table-land : the Bhadra or Subhadra (Ob or Obei)—R. V. *Yavyāvati*, flowed to the north ; the Sita (Hsi-to) now *Yarmond* and Subahini (Huang-ho) flowed eastward to the Chinese sea ; The Wankshu—R. V. *Yakshu*, (R Oxus) flowed to the west ; and the Alakananda (the Ganges) flowed Southward. Later on, when spiritual ideas were evolved out of these historical data, Brahma came to be known as the *Creator*'—an idea still prevalent in all Hindu writings ! We have mentioned Brahma as a coloniser. He was perhaps the first to discover the most philosophic grounds of India and Burma where he lived for penetential purposes, performed Sacrifices and then filled them with sages who afterwards made extensive penance-groves and hermitages there. Modern Burma—Sanskrit *Brahmadesa*—owed its name to Brahma who had lived there for several years on the Iravati (Vide *Sabdakalpa Druma*, Brahma &c). From Brahma's first astronomical observations made in Assam, the country received the name of *Prag-Jyotisha*.

(ii) Rudra—was the Chief of the Rudra family of 11 brothers : he lived on the Kailasa Mt. He was a great hero, physician, law-giver and the greatest grammarian that the world has yet produced. His first wife was *Sati* who prob. lent the word *Sati* to a self-immolating Hindu widow. In the Purans he is known as Siva (the great Benefactor.) Heroic Uma—his 2nd wife has been already noted.

(iii) Indra:—It was the title of the Deva-king. Purandara or Sakra had killed 99 powerful Daityas and performed 100 Sacrifices. For his valor &c. he was elected the 1st Indra. He married *Sachi Devi* daughter of a Daitya Chief named Puloma. He had 3 sons and one daughter. This Princess Jayanti was married to Rishabha Deva, the well-known founder of Jainism.

Indra lived at his capital Amaravati—in the tract called Indralaya—now shewn as *Inder Alaya* in Johnston's Map, to the north of the Hindu-kush mountain. Most prob. the original Indralaya was some 400 miles more northerly than it is now. In the Rig-Veda, we find Indra in two capacities viz, as the Rain-god and as the Deva king and the greatest Protector of the Aryans. Of the gods of the R. V.—Indra is the most prominent and is invoked with some 250 hymns. We quote a few for illustration :—

(i) Visvamitra, invoking Indra, says :—

"O Indra ! killing the Dasyus, save the Aryans." (R. V. III. 34.)

(ii) One day, in one single engagement, Indra killed 501,000 of the enemies. (R. V. IV. 28.)

(iii) The powerful Non-Aryan Chiefs Ku-yava and Ayu lived in forest tracts and would fall on Aryan villages and towns, with their men, whenever an opportunity occurred. (R. V. I. 104.)

(a) The most powerful was Krishna who lived on the R. Ansumati. His army was 10,000 strong. Very great was his oppression. So, Indra killed him. (R. V. VII. 96.)

(iv) Indra also punished even refractory and wicked Aryan kings. Two Aryan kings Arna and Chitra-ratha were killed by Indra in a battle on the R. Sarayu.

(v) Indra gave a realm to king Duryoni—after killing the Non-Aryan Chief Kujavācha.

R. V. I. 174.

(vi) Indra killed the Non-Aryan kings Nava-Vastwa and Vrihadratha and placed Aryan kings on their thrones. (R. V. X. 49.)

The Indras—one after another - continued to rule in the north till some time after the Mahabharata War. Then we hear of them no more.

Some sages first introduced the worship of Indra into the Aryan society. It however met with a storm of opposition from other sages. The praise and despraise of Indra are recorded in the

numerous hymns of the Rig-Veda. The worship consisted mostly in Bacchanalian feasts. This religious difference led the Iranians to separate from the Indo-Aryans. The Iranians were strict moralists. Even the majority of the Indo-Aryans were opposed to the worship of Indra.

(iv) Vishnu was the youngest of the Adityas, but greatest of them all in merits. He was a warrior and had killed several powerful Daityas. It is said that he built Lanka in Ceylon for the summer residence of Indra.

(v) Daksha, son of Bhrigu, ruled at Kanakha'a near Hardwar. He was father-in-law to most of the elderly Devas. He had married his princess Dakshayani to Rudra. She was very chaste. So they called her *Sati*. Once Daksha was present in a Deva assembly where all but Rudra rose to him. Daksha was wounded. After sometime Daksha performed a Sacrifice to which he invited all the Devas but Rudra and Sati. Sati was aggrieved and came down from Kailas to her father's house. Daksha blamed Rudra so much in her presence that she was cut to the quick and died soon. Sati already enjoyed great reputation for her virtue. Her relics were distributed and interred all over India. That has given rise to 51 *Sacred Places* of the Hindus.

(vi) Vrishaspati and Sukra :—Vrishaspati was priest and guru to the Devas, and Sukra a poet-was priest to the Daityas and Danavas.

CHAPTER IX.

§ THE GREAT RENAISSANCE.

Recapitulation :—The word *Devas* is generally done into English by *gods* or the *Shining Ones*. The *Devas*, or more properly, the *Deva Aryans*, were certainly men like us—mortal beings—historic persons. Later on spiritual ideas were evolved out of the pure historical data. Even in this new creation of their divinity, their semi-historical character is clearly visible. It is already noted that the Aryans were composed of many tribes, clans and families. The countries between the Arctic ocean and the Indian ocean ; Pacific ocean and the Caspian sea were mostly under the direct or indirect influence of the *Deva-Aryans*. Only the Assyrian Empire in the West was excluded from the domination of the *Devas*. Even there the Aryans moved and settled and held great sway—so say the Assyriologists. The word "*Asura*" has become opprobrious in India. It now means a demon. Orig. it meant—"spirited, animated"—from *asu*—life, spirits and *ra*=possessed of, having. The Assyrian monarchs were notorious for their barbarous cruelties. Hence the word was used and applied to the *Daityas* and *Danavas* by the Aryans in a degraded sense. Curiously enough

the Devas at first were called *asuras* ; but since the word became degraded, they dropped the initial *a* and called themselves *Suras*; then the *a* is taken to mean 'opposed' 'inimical'. So, *Asuras* came to mean those who were opposed to the *Suras* (Devas). Even in Grammar, the idea is maintained. The root *as*, Lat. *esse*, 'to be' is conjugated in most cases, dropping the initial *a*. For instance, *asti*. Lat. *est*, E. *is* 3rd pers.; dual has *stas*, for *a-stas* : Plu. *Santi* Lat. *sunt*, for *asanti* (are); and so forth.

The *rishis* were the best specimens of the Aryans. Brahmā—the most versatile genius—was the acknowledged Chief of the time. It is said that under his instructions, 8 *Surendras*, i. e. monarchs of the Devas conducted the administration of the Aryan empire of the North.

By the middle of the 30th C. B. C., the downfall of the Aryans was almost complete. 88,000 seers never married. Even many females took to religion and never married. The time is marked by the Kaliyuga (Iron Age) epoch beginning in 3102 B. C. (lunar) = 2950 B. C. (solar). About 2900 B. C. or later, Brahma set about to regenerate the Aryans. His Reformation brought about the Great Renaissance of the 29th C. B. C., not yet known in human history.

Scholars are eloquent in their praises of Hindu-wisdom, arts and tongue but they do not know

the rich store of lore of the Renaissance, In comparison, all later Hindu wisdom appears as mere commentaries—explanations!!

Below is given a brief history of the Deva Renaissance which forms the fountainhead of our later knowledge and art.

I. The Vedas :—

(a) What they are :—Originally, the Veda was “knowledge of the Aryans” both secular and sacred, Gradually religious portions only have been eliminated. So now it means—‘ sacred knowledge’ Brahma at first regularly compiled the hymns that lay scattered in the different families of singers. His compilation became known as Rig-Veda i.e. the Veda of verses or hymns. The great sage Atharva, born of the Angira clan and a disciple of Brahma himself made a Veda of his own—full of spells, charms, incantations, domestic rites and medicines. It was intended for common people. Atharva was the first to introduce *yajna* (sacrifice) among the Aryans. Having collected all the rites, formulas &c.—he classified the Vedas into 3 kinds viz. Rik, Yajur and Sama, the latter two being largely derived from the first and were called *Trayi*.

These Rik, Yajur, and Saman are our modern Poetry, Prose and Songs, chanted for different ends. Not more than 10 P. C. of the Hindus are of pure Aryan descent. The rest are Hinduised

from various Non-Aryan sources. At first the Atharva Veda and then the Puranas much helped this Hinduization.

(b) The Rig-Veda :—"Originally the Rig-Veda had over a lakh of hymns"—says It-Ching—the Chinese Indian traveller (671-699 A. D.) Acc. to the *Charan-Vyuha*—a work of Vyasa on the Vedas, it had originally 10,580 hymns. Now there remain only 1017 hymns. The rest have fallen into disuse. Of the 21 branches, only 5 viz—the Sakala, Vaskala, Asvalayna, Sankhayana and Manduka were chief. Now only the Sakala branch is extant containing 1,017 hymns. These Vedic lyrics mostly sing praise of various gods. Therefore it is rightly called a Book of Psalms. It is the most important and the oldest of the Vedas. Prof. Max Muller says in his "Origin and Growth of Religion"—

"One thing is certain ; there is nothing more ancient and primitive not only in India but in the whole Aryan world than the hymns of the Rig-Veda."

There are, however, reasons to believe that some portions of Book X of the R. V. were a much later addition. It treats of many new things viz. cosmogony, philosophy, wedding, burial rites, spells incantations &c. Its relation to the other Vedas is closely akin. The other Vedas borrowed largely from it. The fixity of the Rig-Vedic text dates

from a period not later than 1,000 B. C. (A. A. Macdonnell.)

The first arrangement and classification of the Vedas was by Atharva (perhaps 2900 B. C. or later). And the second, by Vyasa almost about 1400 B. C., some years before the Mahabharata War (1389 B. C.) And this date of the fixity of the Vedic text cannot be much earlier—as the praise of Dasaratha Rama and Santanu are recorded. Rama ruled about 1450 or 1460 B.C.

(c) Language, Accent and Metres :—“ The language in which the Vedas were composed, is an older form of classical Sanskrit. The text of the 4 Vedas and of 2 Brahmanas—has been preserved in an accented form. The Vedic accent was a musical one depending on the pitch of the voice like that in ancient Greek. It later gave place to a stress accent. The Rig-Vedic hymns consist of stanzas ranging in number from 3 to 58 but usually in 10 or 12. Various metres are used. The metre Gayatri embraces nearly $\frac{1}{4}$ and Trishtubh, $\frac{2}{8}$ of all the stanzas. The literary, as well as metrical skill with which the hymns of the Rig-Veda are composed, is considerable.”

A. A. Macdonnell : I. G. I. Vol. II. P. 210.

(d) Its Authors :—Hindus in general believe without proof that God revealed the Vedas to some chosen rishis. As “*divine revelation*” does not possibly come within the domain of history, we

need not discuss the point here at all. We are indebted for these lyrical hymns to many enlightened seers and ladies

The 8 rishis from whom—we—the Brahmins of India claim descent—composed many good hymns: “6 of the 10 Books (II to VII) are homogeneous in arrangement, while each of them is the work of a different family of seers. The 1st, 8th and the 10th Books agree in being made up of a number of groups, based on identity of authorship”

I. G. I. Vol. II. P. 209.

One point deserves special notice here: so great was the appreciation of merits in those times that hymns composed by other persons than the high-born seers were cordially welcome by the seers: For instance, one Vedic writer says, (R. V. IX. 112) “My father is a physician, my mother grinds corn in a mill; but see I compose a Vedic hymn!” Again, (R. V. X.) Kavasa Ailusa was a Non-Aryan convert (our Sudra) but he became a *rishi* and composed Vedic hymns. The female Vedic writers are briefly noted below:—

(1) Vak Devi—daughter of rishi Ambhrina—composed 8 riks of 125 Sukta, Book X., R. V. These 8 riks are known as *Devi-Sukta*.” In the ancient Vedic times, the custom of reading the *Devi-Sukta* on some special occasions, was in vogue. In modern times the *Chandi* (recounting of the Deeds of Durga) by Markandeya, has sup-

planted the *Dēvi-Sukta*, only as an echo of the latter. In the said 8 hymns, Vak Devi has fully expressed her ideas of monotheism and chastity. It was really she and not Sankaracharya (B. 788 A. D.), who first expounded the monotheistic view of God,

(2) Biswavara of the Atri clan, was the composer of 6 hymns. R. V., Book V. 2nd Anuvak, 28 Sukta, These display the extremely tender ideas, beauty and sweet affections of female hearts.

(3) Aditi, wife of the great sage Kasyapa and daughter of king Daksha and mother of the 12 Aditya brothers of the Deva Aryans, composed 5 hymns of R. V. Book X, 153 Sukta; also the 5th 6th and the 7th hymns of R. V., Book IV, 18 Sukta.

(4) Apala of the Atri clan composed, like Biswavara 8 hymns of R. V. VIII, 91 Sukta.

(5) Yami wrote 1st, 3rd, 5th, 7th and 11th hymns of R. V. 10 Sukta and also 5 hymns of 154 sukta.

(6) Urvasi herself described her love and marriage with Puru-rabā—a Lunar king in 7 hymns of 95th Sukta, Book X., R. V.

(7) Lopāmudrā—princess of Vidarbha and wife of the great sage Agastya composed he first two hymns of 179th Sukta—of Book I, R. V.

(8) Romasa—queen of Bhava-Yavya and mother of king Svanaya, composed the 7th hymn of 126th sukta, Book I. R. V.

(Hemendra N. Sinha in Sanjibani. Feb. 10-11, 1911.)

(e) Its religion—The religious character of the Vedic literature is very prominent. From beginning to end, the Vedic literature bears an exclusively religious stamp. The primary doctrine of the Vedas is the unity of God. "There is in truth" say repeated texts, "but one Deity—the Supreme Spirit—the Lord of the Universe, Whose work is the universe." Thus, the Aryans worshipped not Nature nor her Powers personified, but the great God of Nature. The natural agencies were mere "aids."

The Vedas no doubt mention Brahma, Vishnu and Siva—the three chief manifestations of the Divinity and most other gods, but no hero-worship. The triad enjoy no pre-eminence nor special adoration. There is no mention of incarnation. There seem to have been no images and no visible types of the objects of worship. The practical part of religion consisted of ritual and moral. An Aryan's second birth through his investiture with the sacred thread, makes him a *dwiji* (twice-born). *Gāyatri*, the most holy verse of the Vedas is enjoined to be repeated either, as devotion or expiation and which, joined to universal benevolence, may raise him to beatitude without the

aid of any other religious exercise. Mr. Colebrooke explains the Gayatri thus—"Let us meditate the adorable light of the Divine Ruler ; may it guide our intellects."

Gods are worshipped by burnt offerings of melted butter and libations of the Soma juice. Slaughter of animals, only for sacrificial purposes, is allowed. Offerings of perfumes and flowers are not alluded to. Idols are mentioned and desired to be respected ; but their general adoration is disapproved. The daily religious duties of an Aryan is said to be (i) studying the Vedas ; (ii) making oblations to the manes and fire in honor of the Deities, iii) giving rice to living creatures, (iv) and receiving guests with honor.

(H. P. Sastri ; H. H. W. Vol. II. P. 529 ; I. G. I. Vol. 2. P. P. 207 &c.)

(J) The Vedas—A Repository of Learning. —The Vedas not only deal with the religious speculations, but also with the various branches of secular lore. They contain orthography, Codes of law and ritual, grammar, philosophy, prosody, astronomy, philology, medicine, music, Science of war, anatomy, geometry, arithmetic &c.—The entire Hindu learning is simply a gradual refinement of the most ancient Vedic lore. The Vedic literature first gives the specimens of poetry and prose. There are numberless poems of considerable merit and beauty. As regards *thoughts and ideas*, Prof.

A. A. Macdonnell observes, "It (R. V.) represents an earlier stage of thought than is to be met with in any other literature." (I. G. I. Vol. II. 210.) The Vedic fables and parables gave rise to many didactic works of the kind. Some 12 hymns contain dialogues referring to past events. The learned Professor rightly holds that these formed the sources of drama and epic poetry of later times. There are more than 30 non-religious hymns in the Rig-Veda. Of these, some 12 are magical, consisting of spells directed against disease &c : here is the probable origin of the future Tantras. Law and rituals furnished models of all future codes or institutes. "Manu's code was derived from the Vedas to which it refers in every page."

(g) Date and Period :—"The chronology of the Vedic period is purely conjectural." (Prof. A. A. Macdonnell.) Indeed it is difficult to ascertain the exact date. Some scholars place the Vedic period between 2780 B. C. and 1820 B. C. But the most recent theory on the subject is that the period of Vedic Civilisation extended from about 4500 B. C. to 2500 B.C.—full two thousand years. Prof. H. P. Sastri says that the collection of hymns now extant, was dated 3500 B. C. This is compilation. The composition of the various hymns, therefore, must be of much higher antiquity.

The Vedic poets kept an era of their own called the *Gavam Ayana* (Cows' Era). Reckoning the

years in terms of intercalary days occurring once in every Yuga or cycle of 4 years, they counted on the whole, 460 intercalary days or "cows" as they termed it, in the course of 1840 years. This gives the length of the Vedic period. The mention of the kings Dasaratha, Ramchandra, Santanu and the rivers Ganges and the Jumna and other incidents of the period, brings down the Vedic period almost to the middle of the 15th C. B. C. Vyasa arranged and classified the hymns for the second time about 1400 B.C. $1400 + 1840 = 3240$ B. C. Hence we may be pretty sure that the Vedic hymns were composed in old Sanskrit before 3300 B. C. Then new hymns went on being composed from 3300 to 1400 B. C. at the latest, in middle Sanskrit. We may divide the entire Vedic period into 3 distinct parts :—

(1) From 4500 B. C. to 3300. B.C. Hymns composed in Old Sanskrit in the cold Northern Home, Simple prayer for long life, good rain, good progeny &c. &c; the idea of one Supreme Being was not yet distinct.

(2) 3300 B. C.—1400 B. C. First collection of the Rig-Vedic hymns by Brahma. First classification of the Vedas as *Trayi* by Atharva: worship of fire and sacrifice introduced ; rise of priesthood : performance of grand sacrifices ; henotheism ;—monotheism : discovery of *Brahma* : rise of Brahmanism. 2nd classification of the 4 Vedas by Vyasa:

Atharva Veda recognised. Hymns composed in Middle Sanskrit. New colonies and settlements in India : Non-Aryan opposition : Aryan prayer for the destruction of the foes. Vedic text fixed for ever (1400 B. C.)

(3) 1400 B. C. to 700 B.C. No new hymns composed. Politics more prevalent than religion. Vedic Age slowly merges into Epic Age. Vedic Sanskrit dies : Prakrit gradually more powerful; Panini (perhaps 800 B. C.): End of Ancient Dynasties: End of Vedic Age and Influence ; lifeless Vedic rites; cruelties.

(h) 4. Strata of the Vedas :—

(i) The *Sanhitas*, creative and poetical—embrace the four Vedas and were composed chiefly to accompany the oblation of the Soma juice or of melted butter offered to the gods. These are collections of hymns and prayers arranged for various ritual purposes.

(ii) The *Brahmanas* (Books of Devotion)—written entirely in prose, contain details of the sacrifice.

(iii) The *Sutras* or Aphorisms written in extremely concise style of prose. They deal with ritual and laws. They are of two kinds :—(a) *Srauta i. e.* relating to the Vedas and (b) *Grihya i. e.* domestic.

(iv) The *Upanishads* :—These treat of the philosophical phase of the Vedas. Some say the 4 Vedas have 1194 Upanishads in all.

Manu in his Code echoes the monotheism of the Rig-Veda and declares towards the end that "of the duties, the principal is to obtain from the Upanishads, a true knowledge of one Supreme God." These furnish the following truths :—

(1) Man is endowed with vital and rational soul. (2) Immortality of the soul. (3) The vital soul expiates the sins of men (4) Law of *Karma* (action): "As one sows, so will one reap." (5) Rebirth. (6) Transmigration of the soul, (7) Moral excellence leads to eternal bliss (*Moksha*).

(i) The Kandas or Modes of worship—It is already stated that moral excellence leads to eternal bliss. How can the moral excellence be attained? The Rig-Veda proposes 3 means viz (i) Action *i. e.* performance of sacrifice.

(ii) Wisdom. (iii) Faith.

(7) Order of Creation :—(i) Gods. (ii) Inferior deities—representatives of elements as Indra, Agni, Varuna, Prithivi (iii) Heavenly Bodies—such as sun, moon, Jupiter &c. (iv) Abstruse ideas as gods of justice, piety &c. (v) Good and evil genii.

Nearly all the higher gods of the Rig-Veda are personifications of natural phenomena, such as the sun, dawn, fire, wind, rain &c, &c. These gods are almost exclusively beneficent beings who grant long life and prosperity. The oldest god was *Dyausa pitri*, Greek *Zeus Pater*, Lat. *Jupiter*.

Next was Varuna, Greek *Uranos*, the great upholder of physical and moral order. The hymns addressed to him are more ethical and devout in tone than any others. They form the most exalted portion of the Veda, having sublimity of thought and diction. He is now a mere god of water. Next rank the solar deities, 5 in number :—(1) Mitra (friend) signifies the sun's beneficent agency. Later on, he is invoked with Varuna—as Mitra-varuna. (2) Surya—the sun—is described as the eye of the gods beholding the deeds of man and as riding in a car drawn by 7 steeds (*i. e.* 7 rays of the sun).

(3) Savitri—the “*Stimulator*” represents the quickening power of the sun. To him is addressed the *Gīyatri*, the most famous stanza of the Rig-Veda :—

“ May we attain that excellent glory of Savitri the god, that he may stimulate our thoughts.” (Prof. A. A. Macdonnell).

(4) Vishnu typifies the course of the sun through the 3 divisions of the Universe.

Agni is the personification of the sacrificial fire. Goddesses hold a subordinate position. Ushā (Dawn) is the most charming and graceful creation of the rishis. She is celebrated in some 20 hymns which are the most poetical in the Rig-Veda.

(k) Life, Death and Social Elements.—In the Rig-Veda there are references to death and future life. Body is frail but the soul is imperishable. The soul is separable from the body not only after death, but even during unconsciousness. Notions of reward and punishment after death, are clearly shown. Of secular hymns, there are some 20. They deal with social customs, the liberality of patrons, ethical questions, riddles and cosmogonic speculations; the most noteworthy being the long wedding hymn (X. 85). 5 hymns deal with funeral rites: *burial* is occasionally practised but *cremation* is the usual manner of the disposing of the dead. Widow-burning is of very high antiquity; at first confined only to the military chiefs; in mediæval India, this cruel custom spread to all classes.

A remarkable poem of much beauty shews the high antiquity of *gambling*. Three of the secular poems are of a didactic character; 6 or 7 hymns treat of the question of the origin of the world. The "song of Creation" (X. 129) a poem of great literary merit, is noteworthy for its "theory of Evolution."

(A. A. Macdonnell's Paper in I. G. I. Vol. II.

PP. 210-220.)

II. The Vedangas (the subsidiary Parts of the Vedas)—are six in number viz—(1) Sikshā *i. e.* Training of correct Vedic accentuation &c. (2) Kalpa—*i. e.* Books on Vedic rites and rituals.

(3) Vyākaraṇa (grammar). 4. Nīrūkta (Philology) 5. Chhanda (Prosody) and 6. Jyotiṣa-(Astronomy). Of the Devas, only Brahma and Vrihaspati excelled in the knowledge and culture of the Vedāṅgas. (Mahabh. Peace Book. Chap. 210.)

The Vedic *Sikṣā* i.e. orthography and orthoëpy—is still partially preserved in all modern grammars—Sanskrit or vernacular. We have seen already that the Vedic accent at first depended on the *pitch* of the voice, but later on, it yielded to the *stress* accent. The Vedic *Śvaras* were three viz, grave, low and prolate. These three Notes gave rise to the 7 Notes of the Music.

The *Kalpa* Sūtras dealt with Vedic rites and rituals. They also fixed the 4 stages of life as a student, a householder, a retired and ascetic and a devotee. The *Sulva Sūtra* forms a part of the *Kalpa Sūtra*. The construction of altars of various shapes gave rise to the science of Geometry.

Grammar received the first and most scientific treatment at the hands of Mahesha (R. V. *Rudra*, and Puranic *Śiva*), the chief of the Rudra clan. Mahesha's son Kumāra also wrote a grammar which is partly preserved in the *Agni Purāṇa*.

Vālmiki and Vyāsa—followed the Māhesha grammar. The so-called "*ārṣha prayogas*" of Vālmiki and Vyāsa are wrongly explained as *poetical license*. They are correct acc. to the Mahesha gram-

mar but wrong acc. to Panini and others. Panini is now universally admired for his "shortest and fullest grammar in the world." In the history of Sanskrit literature, two persons appear to be singularly fortunate : the grammarian Panini and the annotator Mallinatha. Both were best *compilers* but now they have passed for excellent *authors*. All science, all secret of perfect language lies in Mahesa's invention of the Alphabet in 14 rules—adopted and explained by Panini. Mahesa wrote his grammar for Vedic use ; but Panini meant his work for both secular and sacred purposes. A critic defending an apparently erroneous expression of Vyasa in the Mahabharata, says that Panini is to Mahesa, as a drop of water is to the ocean. The following is his observation :—

"Vyasa has derived many excellent gems (*i.e.* expressions) from the sea of Mahesa grammar. Are they possible in the grammar of Panini, which is no better than a little water accumulated in the foot-print of a cow ?" In the field of Nirukta *i.e.* philology (study and explanations of Vedic words and expressions)—the names of 1st Indra, Soma and Kasa-kritsna stand prominent. Yaska was a much later philologist.

Chhanda *i.e.* prosody received no less attention. Prof. Macdonnell observes. "The Rig-Vedic hymns consist of stanzas ranging in number from 3 to 58, but usually in 10 or 12. Various metres such

as gayatri, ushnik, vrihati, pankti, jati, anustubh &c. are used. The metre gayatri embraces about $\frac{1}{4}$ and *trishtubh*— $\frac{2}{3}$ of all the stanzas. The metrical skill is considerable." (I. G. I. Vol. 2. P. 210.)

In Jyotisha i. e. astronomy, Brahma, Garga, Vivasvan and other seers were very great. It is said that Brahma, when he lived in Kamarupa (Assam) for some years for penetential purpose, made certain astronomical observations. Hence that country received the name of *Prag-jyotisha* (*Prak*=first or earliest, and *jyotisha*=astronomy). The work—*Brahma-Siddhānta* and *Suryya-Siddhānta* possibly give the knowledge of Brahma and Vivasvan. Mr. V. G. Tilak holds that *Rāsi-Chakra* (Zodiac) was known to the Vedic seers long long before 3,000 B. C. Early Siddhantas or astronomical works were those of Brahma, Vivasvan, Soma, Vrihaspati, Garga, Narada, Parasara (not father of Vyasa), Pulastya and Vasista.

(1) They knew the solar measurement of the year and used it in the Gavamayana.

(2) The words *Savitri* and *Sunu* (Eng. sun) —both from root *Su* to beget, show that they knew the sun as the source of all life.

(3) They had discovered 27 or 28 *nakshatras* i. e. groups of stars. The *Zodiac* was most probably a foreign discovery.

(4) They had discovered the *Grahas* (planets), *Upagrahas* (Satelites), *Ulkas* (meteors), *Dhuma-ketus* (comets), *Grahana* (eclipse)—i. e. Seizure of one planet by another.

(5) The word *mārtanda* derived from *mṛita* (dead) and *anda* (egg, ball) applied to the sun shows that the Vedic seers knew the solar ball was *dead i.e.* motionless. So, they certainly knew that the earth moves round the sun.

(6) The word *Chandramas* (moon) derived from *chandra* cheery light and *mas*=measurer, shows that they knew the moon is lighted by the sun.

7. The word *Sanaishchura* (Saturn—shows that they knew the planet moves slowly.

8. The word *Brahmanda* (earth) i. e. mundane egg or ball shows that they knew the earth to be *round*. The word *prithivi* from *prithu*=broad suggests that they knew the earth to be very broad.

9. They counted the year from the winter month. *Agra-hayana* (December) from *agra* first and *hayana*=year. They knew the 2 *ayanas* (equinoxes). and most probably the *ayana-gati* (precession of the equinoxes) being 54 *bikalās i. e.* seconds a year.

10. The word *Naktan-divam* (night and day but not 'day and night') shows that they knew there was at first *nakta i. e.* darkness over all; then the sun appeared and gave rise to *diwa*. E. day.

In connection with the Vedangas, the wonderful discovery of Dr. G. Thibaut—is worth quoting here :—

“The want of some rule by which to fix the right time for the sacrifices gave the first impulse to astronomical observations; urged by this want, the priest remained watching night after night the advance of the moon through the circle of the *nakshatras* (stars), and day after day—the alternate progress of the sun towards the north and the south. The laws of phonetics were investigated because the wrath of the gods followed the wrong pronunciation of a single letter of the sacrificial formulas ; grammar and etymology had the task of securing the right understanding of the holy texts. The close connection of philosophy and theology,—so close that it is often impossible to decide where the one ends and the other begins,—is too well known to require any comment. Whatever science is closely connected with the ancient Indian Religion—must be considered as having sprung up among the Indian themselves.”

J. A. S. B., 1875, P, 227.

Dr. Thibaut was the first to publish to the world the fact that the science of Geometry was first discovered in India.

M. Baily in his “History of Astronomy” says “India attained great distinction in Geometry and Astronomy, 3,000 B. C.”

3. The Upa-Vedas (Minor Vedas).

(i) Medicine :—Modern research has revealed the fact that the Ancient Assyrians excelled in astronomy : but they were far less advanced in medicine. In this connection, the following quotation may be a little interesting :—

“They (Assyrians) indeed used, as did the Vedic Indians, external and internal remedies but they probably regarded them as charms. Whatever progress they may have made in the science of medicine, the records of it in the ancient inscriptions prove that it was somewhat less than what we know of the Vedic physicians and their cures.” H. H. W. Vol. I. P. 538.

The Vedic seers carried the science of medicine to a high degree of perfection. Brahma, Rudra, Dhanvantari and the two Asvin brothers were medical experts. Besides, there were other physicians. The skill of the great physicians is shewn below :—

(1) Brahma. He wrote a medical work in plain Sanskrit in a lakh of slokas divided into a thousand chapters. His work entitled, “*Brahmi-Sंहita*” is divided into 8 parts : hence it is called “*Ashtanga*.” Brahma gave it to Vivasvan who again gave it to his disciples in abridged form.”

(Bhavaprakasa and Brahma Vaivarta Purana.)

2. Rudra—is called '*Vaidyanatha*' i. e. Lord of the Physicians, or Father of the Hindu medical science. Brahma had carefully compiled his great medical work from the Vedas but Rudra was a great practical physician. 4 hymns of the R. V., clearly show this : The seer Grit-Samada says :—

‘O Rudra, remove our diseases: make our sons strong and healthy with thy medicinal drugs. I have heard thou art the greatest of the physicians. O Rudra, let thy medicines cure us and make us happy. O Giver of our desires, cure all my evils and soon pardon my faults. I utter a sincere hymn in praise of thee—O great white god. We worship thee, O bright Rudra! We sing of thy bright name.” (R. V. II. 33. 1-4.)

3. Dhanvantari was another noted physician. Like *Vikramaditya*, his name has become a title assumed by all medical experts of after ages. He was author of *Chikitsya-tatva-Bijnanam*. He discovered, among other things.—

(i) The *Amrita*—the “Immortal Drink”, a special preparation of the Soma juice that saved men from premature decay and death.

(ii) The use of many wonderful drugs and metals.

(iii) The art of reviving creatures killed.

(iv) The medicines for beasts, birds and plants.

4. Asvins, sons to Vivasvan. These twin brothers studied medicine with their father and Daksha and became highly proficient in the science. Yama, another son of Vivasvan, also became a physician. They wrote respectably

(1) *Chikitsya-sara-Tantram*. (2) *Bhramagh-
nana*. Yama wrote (3) *Jñānarnavam*.

The medical skill and success of Asvins will appear from the following :—

(i) Like Dhanvantari and Sukra, (priest to the Dityas and Danavas) they could restore life to beings done to death. They had cured an soldiers wounded in the Devasura War. Indra had cut off the head of sage Dadhichi. It is said that Asvins re-set the head soon and brought him to life. They also re-set the head of Brahma, cut off by angry Indra.

(ii) Rejuvenation of the great sage Chyavana and Bhargava. [Chyavana—son to Bhṛigu and brother of Sukra, lived in a garden where princess Sukanya went to cull flower, with her sister-friends. Out of wanton mood, she pricked the eye of Chyavana, then absorbed in divine thoughts. The eye bled profusely. Sukanya went home and told her father all. King Saryati came to Chyavana to beg his pardon. But Chyavana demanded the princess's hand. The king hesitated, as the sage was old. Sukanya, however, married him willingly and began to serve him with the extreme devotion.

Sukanya was a relation of Asvins who, pleased, with her ideal fidelity, gave Chyavana a medicine called (*Chyavana Prāsa* which rejuvenated the old sage.]

(iii) King Rijrāsva regained his impaired eyesight.

(iv) Bisapla, queen of king Khela, had lost a leg in battle. Asvins made an excellent iron leg for her, which enabled her to walk with great ease.

(iv) (a) They cured the paralysed arm of Indra. (b) They set a new set of artificial teeth to Pusha, son to Daksha: (c) cured two blinded eyes of Bhaga: (d) cured Soma of his Pthisis.

(v) Princess Ghosha, daughter of king Kakshivan, suffered from leprosy for which none would marry her. Asvins cured her of it. Then she was married.

(vi) Sage Kanva grew blind: Asvins cured his blindness.

(vii) The son of a hunter was deaf: through the treatment of Asvins, he gained the power of hearing. (R. V. I. 116 to 118,)

(viii) The husband of Badhrimati was impotent: Asvins cured him of the disease.

The Rig-Veda and the Puranas abound in such examples.

(ii) **Military Science** : - (Dhanur-Veda). Brahma knew no fighting. Rudra, Indra, Vishnu and others were great fighters. The great sage *Bharadvaja*, raised up in Mamata, wife of Utathya, by Vrihaspati, is credited with having excelled in archery. (Mahabh. Peace Book. Chap. 210.)

The following points are noteworthy :—

(1) Even in those days, kings personally went to battle, with equipped elephants, horse, officers and army.

(2) Armour, helmet, sword &c. were used.

(3) War-music, bugle, flags were used.

(4) Bajra (thunder) and other arms and weapons were used. Bajra was perhaps a kind of modern cannon-ball.

(5) Various sorts of arrows were used :—(a) Some would emit fire, some poison. (b) The end of some arrows had whetted iron, of others had sharpened deer-horn to pierce the enemy.

(R. V. IV. 3 and 4.)

(6) Horses attained great distinction.

(7) Battles were often very fierce.

(a) One day, in one single engagement, Indra had killed 501,000 of the enemies. (R. V. IV. 28.)

The Rig-Veda records many such terrible battles.

The object of war then was the defence of country, religion and people generally. The Aryan war

with the Non-Aryans has been compared with the extermination of the Americans by the Spaniards.

(iii) Music—(Gandharba Veda) : The Aryans were very fond of music : so the subject received its due share of attention from the seers. Narada was an expert in music, whose skill in harp is well known. Hindu tradition points to the sage Bharata as being the inventor of 7 Notes, improver of music and dramā. The seven notes viz—*Sa, ri, ga, ma, pa, dha* and *ni* were evolved out of the 3 Vedic notes—*Udatta, Anudatta* and *Svarita* now known as *Udlāra, Mudara* and *Tara*. *Udatta* (gravely accented tune)—gave rise to *nishada* and *gandhara*. *Anudatta* (Lowly accented Tune) gave rise to *rishabha* and *Dhaivata*, *Svarita* (Prolate) gave *sharja, madhyama* and *panchama*. Vedic *Siksha* (Laws of Phonetics) shows how the Vedic seers excelled also in music. The Vedic hymns were sung in choir in different families. Indra's court was often resounded with the music and dance of women. The Rig-Veda mentions—that during feasts, religious or social, song, dance, play of musical instruments and sonorous prayers would accompany. Seer Madhuchchhandā, son of Visvamitra (not son of Gadhi of Kanonj) but the famous composer of the holy verse Gayatri—mentions these in the Rig-Veda. There was a paucity of musical instruments in the earliest Vedic period

(1) A harp called *Ksheni* was in use (Rig-Veda II. 3013.) *Karkari* (a drum) was the musical instrument (Rig-Veda II. 403.) Scenic representation of play began at this time. "*Dancing*" being the chief element, then a drama in Sanskrit came to be called *nataka* from the root *nat* to dance. It is said that Bharata caused the first play entitled "*Lakshmi—Svayamvaram*" (self-choice of Vishnu by Lakshmi) to be acted before the Devas. Music was resorted to by the Aryans—in sacrifices, marriages, coronations, triumphs, feasts and evening parties.

(iv) Arts and Architecture (Sthapatya). In this field, the name of Twashta, honored with the glorious title of Visvakarman, Lat. *Vulcan*, (Master of Arts), stands foremost. He was the son of Pra-bhasa, of the Basu family of the Deva Aryans. Vrihaspati was his maternal uncle. He brought a revolution in the Aryan arts. He was the inventor of ornaments, of *bimanas* (ærial cars. like modern balloons, aeroplanes &c.) He was the first to make fine palaces, house, gardens, image, ornaments of various excellent designs, tanks, pleasure gardens, well &c. &c. The various arts now current among the Hindus are said to have been invented by him. He is still worshipped by the Hindu artists and artisans. He improved ship-building. Stone and bricks—as building-materials came to be used though rather rarely. Palaces and houses were

generally built of wood on brick-plinths, with fair engravings and floriated frescoes. In the houses of the rich, wooden work was often plated with gold which was then in high request with the Aryans; use of precious stones in the buildings &c. was not rare.

(Matsya Purana, Book 5. Garura Purana, Book VI; Vishnu P. Book I. Chapter 15.)

There are many proofs of the excellence of Hindu art in those early times. The Rig-Veda and other works mention golden ornaments, turbans, precious cloths, ornaments set with precious stones.

There are some reasons to think that it was highly probable that there were, before 2800 B.C. steam or electric cars, ships, æroplanes, balloons, some say, even railway. The Vedas and the Puranas give many examples of them. Cf. R. V. I. 37. 1.

In architecture also, progress of ancient India was like that of modern Europe. The buildings of the most Ancient India have now disappeared or lie deep buried. The Rig-Veda, mentions

- (i) A large building of thousand doors and thousand pillars. (R. V. II. 41. 5 and VII. 88. 5)
- (ii) An iron town. (R. V. VII. 3 and 95.)
- (iii) A stone-built town. (R. V. IV. 30.)

Now no trace can be possibly found of the Vedic towns, villages and palaces.

The most useful art was that of *writing* invented by Brahma : hence it was called *Brahmi Lipi*. It

is highly probable and also believed by General Cunningham and others that the Aryans, like the Egyptians first used some pictorial nature-alphabet. As natural phenomena supplied the data for their religious thoughts, so natural objects suggested their first letters. With the Renaissance, Brahma invented the new alphabet. Most of the scholars have ignored the originality of the Indian alphabet. We have discussed the point at some length in our chapter on Hindu Art of Writing. If the Hindus would borrow their alphabet from the Egyptian or Phœnician, or Sebian, or Semitic or Aramean scripts,—then they must have thankfully acknowledged their debt, as they did to the Greeks and Romans in astronomy. But we know nothing of the kind. Then, from the Vedas till modern times, all books make mentions of writing.

IV. Law. Here again Brahma was the first great law-giver. Manu's Code, first drawn about 2770 or 60 B. C.—quotes the views of Atri, Gautama and 2 others. Hence it is clear that in the 29th C. B. C., 4 or 5 great seers gave laws for the reformation of the Aryan Society.

We have already spoken of the Kaliyuga in connection with the downfall of the Aryans. Bhisma, speaking to Yudhisthira observes :—

“ Formerly there was neither a king nor a kingdom. People were pious and protected themselves.

ves. In time, they fell from religion. Wisdom gradually disappeared. Greed came in. Theft, indulgence, carnal desires became rife. Conscience became dull. Purity of thought, food, speech &c. was a mere word. The Vedas were disregarded, sacrifices discontinued. The thoughtful Aryans, then alarmed, related to Brahma the sad state of society and asked him for remedy. This marks the Kaliyuga (Iron Age) of the Northern Aryans and the following regeneration and renaissance forms the Satya-yuga (Golden Age) of the Hindus.

It is manifest from these that the Aryan Society then was composed of two sets of men, (i) The pick of the Aryans lived aloof and were exclusively given to religious contemplation. Most of them were unmarried. (ii) On the other hand, the mass were rotten to the core. So, Brahma began to reform society. He asked the leading sages and seers to marry. He himself married soon. For better government of the mass, he drew up a Penal Code (*Danda Niti*) in a lakh of chapters. Rudra condensed it in 10,000 chapters; Indra further condensed it in 5 thousand, entitled *Vahu-Dantaka*. Vrihaspati abridged it in 3 thousand chapters and Sukra in one thousand. In time, sages further condensed it. These have survived in the works of Kamandaka and others."

(v) Religion :—In the same 29th C. B.C., religion also took a new turn. We now notice the rise of 3 new religions among the Aryans who appear to have been very bold and free in their religious thoughts :—

1. Rise of Brahmanism :—Opposition of the Atheists led the later Brahmans to declare the Vedas to be of divine origin. Thus the Vedas are talked of as the Hindu Scriptures. In reality, the religion of the early Rig-Vedic hymns composed before 3000 B. C., was not high. Monotheism of the Vedas belongs to the Upanishadic period of Vedic composition. The early Rig-Vedic religion was simply a sort of thought-idolatry. The early seers had earnestly asked Nature to know the mystery of the universe but got no satisfactory answers. Then they turned back from external query and looked within. Now "*Imperial Self*" supplied them with all clear informations *re* creation, universe, soul, God &c. The great sage Narayana—retated to Brahma—pioneer of the wisdom-seekers, was the first to discover

"Ekam sat, bipra bahudha badanti."

"There is but one God, but the learned call Him many." Cf. also R. V. X. 83. 3 (He is One, though He bears the name of many.)

The following will corroborate our inference :—

(i) . " The Rig-Veda gives 3 things viz, cerem-

nial religion, earthly prosperity and enjoyments but no salvation—no true bliss.”

(Mahabh. Peace Book, Chapter 270.)

(ii) “Spiritual truth is described in the Vedas in a highly abstruse way or form.”

(Mahabh. Peace Book Chapter 210.)

(iii) “The Vedic seers say, in the Vedas, the nature of *Brahma* is no doubt mentioned ; Yet it lies so concealed that even the profoundest seers do not know it.” (Mahabh. Peace Book, Chap. 237)

(iv) “Neither Devas nor seers knew what *Brahma* is. The great sage Narayana (who lived at the Vadarika hermitage in Kasmir) first discovered it. From him the seers, sages, the devas the kings and others gradually knew of *Brahma*.”

(Ibid. Chapter 210.)

The nature and idea of *Brahma* was fully discussed in the Upanishads and finally and finely wrought out in Vyas's *Brahma Sutra* or Vedanta philosophy, composed some time before 1400 B.C.

So long the word *rishi* (seer) commanded the highest respect. But now those who became proficient in the knowledge of *Brahma* came to be known by the new glorious epithet of *Brahmana*. The 88,000 Urdha-retas first ranked as the foremost Brahmans. Other meritorious rishis also became so. Before long, all good Aryans became Brahmans. The discovery of *Brahma* led to the rise of Brah-

manism. It was a highly philosophical religion, with puritanic rigidity. In mild and modified form, it partially exists even now. Brahmanism in time gave rise to Hinduism.

2. Rise of Jainism.—Like Brahmanism, Jainism is an ancient religion of India.

See. Jain Harivansa (Aristanemi Puran.)

Mahabharata mentions it thus :—

“Owing to the diversity of religions such as Aryan, Jaina and Mlechchha &c, people become doubtful.” (Mahabh Peace Book. Chap 258.)

Jina is a spiritual conqueror. Rishabha-Deva of the Vairaja dynasty was king of Bithoor and married Jayanti—daughter of Indra. After a long and prosperous rule, he left the raj to his eldest son Bharata and turned anchorite. After prolonged penance, he became *siddha i. e.* spiritual conqueror. His religion “Jainism” consisted mainly of two things. viz, (1) Moral self-culture. (2) Perfect preservation of all life. His disciples became known as *Yatis*. The Vedas allowed slaughter of animals only for sacrificial purposes, but Jainism allowed no sacrifice, no harm of any living thing. The Jainas lived on hills or in forests far away from human dwellings, almost in a state of nature. They would eat only those ripe fruits that fell from trees of themselves; would make fire with dry logs. It is evident that the religion was not meant

for the mass. Soul, *karma*, *re-birth*, *moksha* &c. were the same with the Hindu religion. The Bhāgavat has recognised Rishabha-Deva as an incarnation. The Jains call him *Adinatha* or the first Prophet. Truly, Jainism, was not a new religion but the first ethical exposition of Vedic truths. 23 other reformers rose in different times, to remodel Jainism, the latest being Parsvanatha (8th C. B. C.) and Vardhamana Mahavira (6th C. B. C.)

3. Rise of Materialism—Some tribes of the Aryans seem to have been quite antagonistic to the Vedas. They were atheists and did not believe in God, soul, and the next world. With them, attainment of materialistic happiness was the *Summum Bonum* of life. Of the Daityas, Hiranyakasipu, the first great Daitya monarch and Asvagriva were staunch materialists. Hiranyakasipu is notorious for the persecution of his pious son Pralhada. Asvagriva, —the sworn enemy of the Vedic religion, tried to efface all Vedic trace from the world. It is said that he once stole the Vedas, often harassed the performance of sacrifices. From this time, memorization of the Vedic hymns became a necessity. Later on, Vrihaspati first formulated these atheistic views into something like a philosophy. (Vish. P., Mat. P., Lunar Dy. Chap. 24)

VI. Language. It appears that the myriad-minded Devas did not neglect their language also. The somewhat irregular *Brahma-Bhasha*

of the North—which was an old form of classical Sanskrit, became now perfected and polished under the name of *Deva-Bhasa* (i. e. Tongue of the Deva-Aryans) or more popular, *Sanskrit*.

Below are quoted some of the views of eminent scholars on Sanskrit.—

(1) “Sanskrit is the greatest language in the world. As mathematics is the foundation of Astronomy, so is Sanskrit the basis of philology.” Maxmuller, *Science of Language*.

(2) “Sanskrit is more perfect and copious than Greek and Latin and more exquisite and eloquent than either.” (Prof. Bopp.—*Edinburgh Review*.)

(3) “Sanskrit was at one time the only language of the world.”—Prof. Bopp.

(4) “Justly it is called *Sanskrit* i. e. perfect, finished.” (Schlegel’s *History of Literature*.)

(5) “The modern philology dates from the study of Sanskrit by the Europeans.” (Sir W. W. Hunter, I. G. I.)

(6) “The Greek language is a derivation from the Sanskrit.” (Pococke—“*India in Greece*.”)

(7) “In point of fact, the Zend is derived from Sanskrit.” (Prof. Heeren’s *Historical Researches*.)

(8) “Sanskrit is the origin of the modern languages of Europe.” (M. Dubois, *Bible in India*.)

(9) "All the languages of the Indo-European Family are derived from Sanskrit."—Dr. Ballantyne.

VII. "Philosophy :—Like other subjects, philosophy also attained considerable progress in the 29th C. B. C. Kapila and Patanjali were the 2 great philosophers of the age. Before we note Kapila and his work *sankhya*, we better indicate his probable source of inspiration. The following should be read in connection with it :—

"Six or seven hymns of the Rig-Veda treat of the question of the origin of the world * * * * Two of these cosmogonic hymns advance the theory that the waters produced the first germs of things. Two others again explain the origin of the world philosophically, as the evolution of the *existent* (sat) from *non-existent* (a-sat.) One of the latter (X. 129), a poem of great literary merit, is noteworthy for the daring speculations to which it gives utterance at so remote an age. The only piece of sustained speculation in the Rig-Veda, it is the starting point of the natural philosophy which assumed shape in later times as the evolutionary Sankhya system. It will always retain a general interest as the earliest specimen of Aryan philosophic thought. With the theory of the "*Song of Creation*" that after the non-existent had developed into the existent, first

came water whence intelligence was evolved by heat, the cosmogonic accounts of the Brahmanas are in substantial agreement. Always requiring the agency of the creator Prajāpati, these treatises sometimes place him first, sometimes the waters. This fundamental contradiction, due to mixing up the *theory of creation* with that of *evolution*, is removed later in the Sankhya system. The cosmogonic hymns of the Rig-Veda are the precursors not only of the Indian philosophy, but also of the Puranas, one of the main objects of which is to describe the origin of the world.

(Macdonnell, I. G. I. (1909). Vol. II. PP. 218-219.)

Kapila was the son of the great sage Kardama, one of the 21 great progenitors set by Brahma to regenerate. His mother was princess Devahuti who had willingly shunned royal pleasures to live in a hermitage, preferring ascetic life. She was a very learned and wise woman. To her we owe several hymns of the Rig-Veda. Kapila, worthy son of these worthy parents, published about 2800 B. C. or a little earlier, his famous and important philosophy, the *Sankhya*. Kapila's wife was fair Srimati, a model of faithful wives, but never blessed with a child. (Vish. P. Book II. Chap. I.)

The chief points of Kapila's philosophy are :—

(i) He calls his philosophy *Sankhya i. e.* ascertainment of truth, which he explains in 22 concise sayings now lost.

(ii) He speaks of 25 *tattvas* i. e. philosophic truths, viz, Nature, soul, Intellect (Ego or consciousness), Mind, the five subtle elements, the five grosser elements, the 5 senses of perception, the five organs of action—&c.

(iii) His idea of God is transcendental : hence his philosophy is often called agnostic or atheistic. But he really means that God is something beyond our comprehension.

(iv) He gives the theory of Evolution (v) He speaks of the 3 *gunas* i. e. properties of matter, such as goodness, passion and darkness. These *gunas* have made the creation diversified. (vi) He explains the process of creation through the combination of *prakriti* and *purusha* (primordial matter and spirit or soul).

(vii) In philosophical reasoning, it holds very high position. Davies in his "*Hindu Philosophy*" observes :—

"The philosophy of Kapila is the first recorded system of philosophy in the world ; the earliest attempt on record to give an answer from reason alone to the mysterious questions which arise in every thoughtful mind about the origin of the world, the nature and relations of man and his future destiny."

(viii) Kapila finds faults with the Vedic sacrifice and the slaughter of animals. *Vireka* (pure wis-

dom) according to him, is the key to *Nirvana* (salvation.)

(ix) He admits immortality of the soul, law of karma &c.

(x) He says "*Tri-tapas* (3 miseries) plague all. They are. (1) bodily and mental; (2) natural and extrinsic (3) divine or supernatural.

The end of his philosophy is to end these miseries—to give humanity a relief from the suffering and pain, the common lot of all.

(xi) Its spread :—Kapila taught Asuri and Borhu his philosophy. But its wide spread was due to the exertions of Panchasikha, disciple of Asuri. The *Lokāyatās* (Materialists) prevailed in the court of Janadeva of Mithila. Pancha-sikha preached there the doctrine of Sankhya, defeated the atheists and established the sankhya tenets.

(Mahabh. Peace Book. Chap. 210.)

Panch-sikha elaborated the text of Kapila's *Sankhya Pravachana* or *Sutram*, in many parts, which long remained the sole book of Sankhya before all. After the great Buddhist flood was over, Isvar Krishna, not later than the 5th C. A.D., made a *karika* of it in a new form which is still current.

(xii) Its popularity and influence—Kapila's philosophy became at once highly popular. The

Vedas, the Institutes, the Purans, the Sanskrit Epics, the other philosophies, Buddhism and other systems are highly influenced by it.

On the Evolution theory of the Sankhya, Prof. A.A. Macdonnell observes :—

“From the original substance, the world is described as developing through certain evolutionary stages. The diversity of material products is explained by the combination, in varying proportions of the three inherent *gunas* or constituents of that substance. At the end of a cosmic period all things are dissolved into primordial matter. The alternations of *evolution*, existence and dissolution form a series of cycles, which has neither beginning nor end.” (I. G. I. Vol. II. P. 216.)

(xiii) Kapila's influence in Europe :—Pythagoras was the first to introduce the truths of Kapila's philosophy in E. Europe (6th C. B.C.)

R. C. Dutt observes :—“It shews no ordinary philosophic acumen in Kapila to have declared that the *manas* (mental activity), *ahankāra* (consciousness) and even *buddhi* (the intellect) were material in their origin. More than this, Kapila declares that the subtle elements and the gross elements proceed from *consciousness*. Kapila herein seems to anticipate the philosophy of Berkeley, Hume and Mill, that objects are but permanent possibilities of sensations and agrees with Kant

that we have no knowledge of an external world except as by the action of our faculties, it is represented to the soul, and take as granted the objective reality of our sense perceptions.

(R. C. Dutt's Ancient India, Vol. 2. Book. III.

Chapter. X. P. 141.)

"The latest German philosophy, the system of Schopenhauer (1819) and Von Hartmann (1869) is a reproduction of the philosophic system of Kapila in its materialistic part, presented in a more elaborate form, but on the same fundamental lines. In this respect, the human intellect has gone over the same ground . . . but on a more important question it has taken a step in retreat. Kapila recognised fully the existence of a soul in man, forming indeed his proper nature—the absolute ego of Fichte—distinct from matter and immortal but our latest philosophy, both here and in Germany, can see in man only a highly developed physical organization. "All external things," says Kapila, 'were formed that the soul might know itself and be free'. 'The study of psychology is vain," says Schopenhauer, "for there is no Psyche"

Davies's Hindu Philosophy. Preface.

Kapila's was a *pure* philosophy and no *religious* philosophy and as such, though highly admirable, yet it was not acceptable to the people. For, we have already shewn from the words of Dr. Thi-

baut that with the Vedic Aryans, religion and philosophy were inseparably connected. Kapila gave no idea of a popular God. But the appreciative Aryan mind did not slight Kapila. Patanjali (not the grammarian) soon followed and supplied the defect of Kapila. He accepted the views of Kapila and added thereto a Supreme Being, who could be approached by *yoga*—‘meditation.’ His *Yoga-Sutra*, hardly a philosophy, contains 194 aphorisms in 4 parts. The first part in 51 short rules, called *Samādhi pāda* treats of ‘meditation.’ The 2nd of 55 rules, called *Sādhana pāda* treats of exercises and practices necessary for the concentration of mind. The 3rd of 55 rules, called *Bībhūti pāda* treats of the ‘powers of Yoga’. The 4th of 33 aphorisms called *Kaivalya pāda* treats of the abstraction of the soul from all worldly attachment by which “*beatitude*” is obtained. The Vedic seers sought God outside ; Narayan inside : Patanjali’s inward search was complete.

(vii) The Veda, Kapila and Patanjali—on creation :

Modern science says that the different forces of nature are but one. So, heat, light, electricity, magnetism &c. may be changed into one another. The Rig-Veda also gives a similar idea.

Gravity, gravitation, heat, light, electricity, magnetism and power of thinking are but expression of one ‘*force*’ called *Prana* in the Rig-Veda.

Prana means 'Vibration'. When the Great End or Dissolution comes, these forces revert to their primordial state in very subtle form generally called *adi prana* (Ether?). In that state, it is almost inactive. Then again 'Emanation and Expansion' begins called *Srishti*, not covered by the Eng. word 'creation.' The Rig-Vedic expression—*ānida-vātam* explains that truth.

"All that is in the world has come out through the *Vibration* of *Akāsa* (ether). Emanation and Expansion ; preservation, contraction and dissolution. 30 Kalpas:—15 *sukla* (lighted), 15 dark. 14 Manus—in one white Kalpa. The Middle *i.e.*, 7th (as ours) is the most vigorous and prosperous : gradual contraction from the 8th Manu ; dissolution (?) with the 14th. The 7th kalpa is the brightest.

From the *subtle* proceeds the *gross* gradually. The 'Forces revert to *Prana*, and gross forms to *Akāsa*. These two finally revert to *Mahad i.e.* the an "all-pervading and attributeless Brahma or Force or Energy.

Mind is a very subtle gross thing behind this gross body. Mind is not soul : soul is German "Self." 'Soul' is the true man of Man within, —immortal, unchangeable &c. Like the Veda and Kapila, Patanjali also speaks of the Evolution theory—

"By the gradually developing property of Nature, one class is changed into a higher stage and the process continues ever and ever." Hindus say—
 "All objects—all species are but derived from one : they differ only in gradual development. Patanjali says,

"Then like the farmer." *i. e.* as the farmer feeds his fields, so very great power feeds us from within. This body is the great obstacle. The more this body attains greater structural excellence, the more power does it express: *Tama* (darkness) yields to *raja* (passion) and *raja* changes into *goodness*. For superior life, for superior moral excellence, we Hindus are so careful in eating and drinking &c.

VIII. Commerce and colonisation :—We have already referred to the great commercial proclivities of our remote ancestors, living before 3000 B. C. The *rishi*, *dev* and *pani* became afterwards Brahmana, Kshatriya and Vaisya. The commercial activity of the Aryans in the 29th C. B. C. was no less wonderful,

Mr. J. Kennedy, in a paper read before the R. A. S. London (1898) says—"I find no archæological or literary evidence of a maritime trade of the west with India prior to 700 B. C." In the presence of good many proofs, noted below, we fail to agree with Mr. Kennedy on the early commerce of the Aryans :—

(1) The earliest Rig-Veda knew *ocean* (I.G.I. Vol. 2. P. 220.)

(2) The Rig-Veda mentions *Satāritrā nau* (a sea-going vessel of hundred oars.)

(3) The words *nau* (ship), *navika* (sailor,) *navi* (navy or fleet), *san-yatra* 'voyage to a foreign land' *Pani* (trader) &c. belong to the earlier Sanskrit.

(4) "The boats of the Aryans often descended the Indus to sea" (H. P. Sastri.)

(5) The Aryans used to go abroad by land and sea, for commerce and conquest :—

(a) The two Asvin brothers had a favourite king named Tugra.

Being oppressed by the enemies of a distant island, he had collected a strong army and sent it with his prince Bhujyu in a battle-ship to conquer them. Unluckily the ship, going a long way in the sea, somehow wrecked. Tugra, much concerned at this, asked the aid of Asvins who readily sent their own ship in which Bhujyu with the army, was rescued and brought home safely in three days and nights. (29th C. B.C.) (R. V. I. 116.)

R. V. IV. 55 states that merchants, desirous of great wealth, made sea-voyage to distant lands.

(6) "Damayanti joined a trading caravan going to sea." (Episode of Nala and Damayanti, Mahabharata.)

(7) Sugriva, ally of Rama, spoke to him in connection with the search of Sita thus :—"After this, a searching party should be promptly sent to Java island (Japan) composed of seven kingdoms and to *Suvarna* (gold) and *Rupyaka* (silver) islands that are decked with the golden rays of the sun." (Ramayana : Kishkindhya Book, Canto 40.)

Note : The Japancse do not call their land '*Japan*' which appears to be its Hindu name. The Aryan Hindus first called it *Javangaka*, then *Java* not to be confounded with Java, Bali &c. The *Suvarna Dwipa* may be the "Golden Chersonese" or Australia or North America and *Rajata Dwipa* (Silver island) perhaps. New Zealand or South America.

(8) "Gautama left home and made for the coast. On the way he met a body of merchants going to sea. With them he proceeded towards the shore." (Mahabh. Peace Book. Chapter 169.)

(9) Even a son of Manu, son to Vivasvan took to commerce about 2780 B. C. (Tod, and the Puranas.)

(10) Bharata of the Vairaja dynasty (see ante) was a great conqueror and is said to have extended his dominions beyond India, over 8 islands of the sea. (29th C. B. C.)

(Mahabh. and the Puranas.)

(11) Puru-ravā, a lunar king of the 29th C. B. C. is said to have occupied 13 islands of the sea. (Mahabh.)

(12) Arjuna, the great Jain emperor of the Haihaya branch of the Lunar dynasty ruled at Mahesmati (now Mahesvar) near the mouth of the river Narmada. He is said to have set up his victorious *Yupas* (a kind of pillar) over 18 islands of the sea. (15th C. B. C.)

(13) "The Hindus of remote ages possessed great naval power by which communication must have been maintained with the coast of Arabia, Persia as well as the Australian archipelago. The cosmography of the Puranas, some of the texts of Manu, offer abundant evidence of an intercourse between the countries from the Oxus to the Ganges. The Hindu names of towns at the estuaries of the Gambia and Senegal appear in the Tomba kunda, Sanskrit Tamra-kunda and other kundas.

Mr. Marsden and Sir W. Jones discovered that the Malayan language disseminated throughout the archipelago and extending from Madagascar to Eastern Islands—a space of 200° long. is indebted to Sanskrit for a considerable number of its words and close communication existed long long before the conversion of Islam. He thinks the point of communication was from Gujrat.

(Asiatic Researches. Vol. IV. P. 226. 2nd Edn.)

After-researches proved that those countries were colonised by the Suryyas whose mythology and heroic history is depicted in the edifices and maintained in their writings. Ceylon was the first Hindu colony. Rama (perhaps 1460 B.C.) possessed great naval means inherited from Sagar (the sea king), 20 generations upwards.

P. 180 of his Discourse &c.

Tod's Rajastan Vol. II. P. 185.

(14) In the earliest Rig-Veda, gold, copper and iron are often mentioned but no silver. Gold was in very high request with the early Aryans. Bactria and the Central Asiatic deserts—where there was an abundance of gold, formerly supplied the Aryans with that metal; but now it became rare. New search for gold prompted the Aryans to look for it abroad. Gold the Aryans used much as ornaments to their persons and houses and as gifts to rishis and Brahmanas. They asked and earned foreign gold in exchange for their wood, wool, precious stones, dyes, carpets, indigo, ebony, ivory &c. This Aryan commerce primarily consisted of 2 branches :—viz, (i) Indo-Ceylonic and (ii) Indo-Egyptian. From Ceylon—the trading company soon pushed on so far east as Australia and gradually thence to China, Japan and American shores. It appears that those Vedic merchants (panis) were opposed by the natives of the islands in the Indian ocean. So Bharata conquered them soon.

The Western branch first reached the Assyrian empire and then Arabia and thence to Egypt via. Red Sea. The Indian supremacy in Egypt appears from several points. The island *Socotra* still bears its Sanskrit name of *Sokratra* (the island of Safety) though the origin of its name is almost forgotten. Vessels, driven by terrible storms at Babel Mandeb, were saved in this island.

Professor Heeren believes in the Indian origin of the Egyptians. (H. H. W. Vol. I. P. 77.)

(15) *Indigo*, an Indian produce has been microscopically detected in the blue stripes of some Egyptian mummy cloths.

(Dr. Royle's Essay on the Antiquity of Hindu Medicine. P. 137.

* Also see Royle's Essay P P. 129-137 *re* Ancient Egypt and Ancient India : Also, Tod's Remarks in Rajastan.)

This western commerce of the Aryans was very brisk for a few centuries only. Their supremacy and interest in the western trade declined mainly through two causes : (i) West gave scanty gold and a few things that the Aryans valued most. (ii) Western rivalry: This latter consisted of (a) Egyptian: by 2500 B.C., the Egyptians themselves came out to trade (b) Phœnician—The Phœnicians reached India by the 14th or the 13th C. B. C. (c) Jewish. (d) Arabian, and Assyrio-Babylonian &c.

The western Aryan trade declined but never became extinct. East of Ceylon, the entire field of commerce was of the Hindus. Thus, two mercantile empires of those days were—(i) the Western—that of the Phœnicians extending from Ceylon to Great Britain. (ii) The Eastern, of the Aryan Hindus from Ceylon to China, Japan and America. This eastern and western trade produced 5 advantages—(i) influx of immense gold, pearl &c. (ii) Introduction of many foreign plants, flowers, fruits, silk, camphor, catechu, spices &c. (iii) Colonisation. (iv) Political conquests (v) Spread of Aryan civilisation abroad.

(a) The Egyptian Trade :—The voyage to Punt :—"Under the name of Punt, the ancient Egyptians understood a distant country, washed by the great sea, full of valleys and hills, rich in ebony and other valuable goods, in incense, balsam, precious metals and stones ; rich also in animals, for there are cameleopards, cheetas, panthers, dog-headed apes and long-tailed monkeys. Winged creatures with strange feathers flew up to the boughs of wonderful trees, especially of the incense tree and the cocoanut-palm."

(H. H. W. Vol. I. P. 108.)

The learned editor of the H. H. W. thinks it is Somali Land and not India. Any Indian traveller of the west will at once recognise India from the

said description. That *Punt* was a province of India, appears from the following:—

"It is said in the Egyptian history that the Egyptians went to the valley of the Nile from a holy country called *Punt*. From the hieroglyphics in the walls of the temple of queen *Husli-top* at *Dar-el—Babari* it appears that *Punt* was a province of India

Under *Saukh-Ka-Ra*, the first *Ophir* voyage to *Punt* (perhaps *Sind*) and *Ophir* (Sanskrit *Sauvira*) was accomplished, under the leadership and guidance of *Hannu*.

In those ancient times, the Road from *Coptos* to the harbour *Leukos Limen* (now *Kosseir*) on the Red Sea, the great high way and commercial route of the merchants of all countries, who carried on a trade in the wondrous products of Arabia and India the bridge of nations which once connected Asia and Europe. (H. H. W. Vol. I. P. 109.)

Already in the reign of king *Sau-ka-Ra*, 2500 B. C. the Egyptians had some knowledge of the coast of *Yemen* and of the *Hadramaut* on the opposite side of the sea which lay in sight of *Punt* and of the "sacred country." (Ibid. P. 109.)

Asia already supplied Egypt with slaves, perfumes, Cedar wood, Cedar essence, enamelled precious stones, lapis-lazuli and the embroidered and dyed stuffs of which *Chaldea* retained the monopoly until the time of the Romans.

(H. H. W. Vol. I. P. 113.)

(b) The Phœnician commerce—"The foreign commerce of Phœnicia had 3 branches viz. 1. Arabian.—East Indian. 2. The Egyptian. 3. The Assyrio-Babylonian. Of these, the first is most important. We call it the Arabian.—Indian, not because we here assume it as proved that Phœnicians themselves journeyed over Arabia to India, but because they procured in Arabia the merchandise of the East Indies for which it was at that time the great market."

But in addition to these native productions of Happy Arabia, viz, onyxes, rubies, gold &c, other wares are mentioned as Arabian. certainly not the proper produce of this country but either Ethiopian or Indian : to the former, belongs cinnamon or cancella and to the latter, ivory and ebony. Besides these, cardamom, nard and other spices used in oderiferous waters and unguents, are expressly enumerated by Theophrastus as coming from India." (H H. W. Vol. II. P. 336.)

"The large countries to which the Phœnician trade extended beyond Dedan, could be no other than India ; if this is not sufficiently proved by the situation, it is beyond a doubt, by the commodities mentioned. Ivory and ebony could only have been procured in Dedan from India, for, there were no elephants in Arabia. (Ibid. P. 337.)

The Phœnicians used money as the basis of their commercial intercourse with foreign nations.

“What could it (Phœnicia) pay in equivalent exchange for the rich wares of India, if it had not had the precious metals which were quite or partially wanting in these countries? (Ibid. Vol. 2. P. 339.)

The oldest records of the Eastern world such as Homer and the Zend Writings mention other objects of barter but no money in silver. In the Zend Avesta. no trace of a currency is found. Ox or cow was used as barter.

“India, even including the gold countries of Nothern India, was either not cognisant of the use of precious metals as payment or only adopted such a use of them in a very small way in intercourse with foreigners. The Indians paid Darius in bars of gold or gold dust.” (Ibid. P. 340.)

Note :—The currency of a gold coin called *nishka* was in India from 3000 B. C., if not earlier. For instance, we may cite.—

(1) Rig-Veda I. 125. “Fair Kakshivan, son to Dirghatîmî married the 10 daughters of king Svanaya and got as dowry—100 nishkas, 100 horses, 1060 cows and 11 cars which he gave his father.”

(2) Rig-Veda V. 27. Atri says.—“The royal sage Tryaruna has attained great distinction by giving me a carriage with the two bullocks, and 10,000 gold coins.”

(3) Rig-Veda VIII. 1. 30 to 33. The royal sage Asanga married Sasvati, daughter of the seer Angira but became impotent. However, he was cured by Medhatithi whom he gave much wealth.

(4) "It is not improbable, however, that pieces of money are intended; for if we may trust Arrian, the Hindus had coined money before Alexander.' Wilson.

(5) Rama, hearing the recitation of the Ramayana by the two young disciples of Valmiki, commanded Lakshmana to give them 12 thousand gold coins each." (Ramay. Ayodhya Book.)

The Phœnician influence on history is great. Their position was due to their circulation of the cultures of the eastern lands to western countries than to their own creations. (H. H. W. Vol. II. P. 353.)

Indirectly America owes its discovery to Phœnicia. (Ibid. P. 356.)

(c) The Assyrian commerce—"Babylon occupied a favorable position for peaceful commerce. A glance at the map shows that Mesopotamia occupies the very centre of the world of ancient civilisation. It was the connecting link between Persia and India on the one hand and Lydia, Syria and Egypt on the other. Even Chinese ideas were to some extent accessible through the mediation of India." (H. H. W. Vol. P. 472.)

"The pictnres on the black obelisk of Shalmanaser II show us such beasts as apes and elephants, being brought as tribute to the conqueror confirming in the most unequivocal way the belief based on Ktesias and Strabo that the Assyrians held commercial relations with India." (Ibid. P. 484.)

"The muslins of Dacca were famous in Roman and even Assyrian times." (Lee-Warner's *Citizen of India*)

"The investigation, however, is involved in greater difficulties as we proceed towards the east beyond Persia; though a principal country to which they traded, *i. e.* Persian India—or the present Belurland and with the parts adjacent, whence the Babylonians imported many of their most highly prized commodities afford a clear proof, of the direction and extent of this commerce. The first article which we may confidently assert the Babylonians to have obtained at least in part from these countries were precious stones the use of which for seal rings was very general amongst them. Ktesias says expressly that these came from India ; and that onyxes, sardines and the other stones used for seals were obtained in the mountains bordering on the sandy desert. The testimonies of modern travellers have proved that the account of this author is entitled to full credit ; and that even at the present time, the lapis-lazuli is found there in its greatest perfection and if it be added to this that

what Ktesias relates of India undoubtedly refers for the most part to these northern countries, we must consider it probable that the stories in question were found in the mountains of which we are speaking, while with regard to sapphire of the ancients, that is to say, our lapislazuli I have no doubt that it is a native of the country."

The passage of Ktesias to which we have referred contains some indications which, relatively to onyxes appear to refer to the Ghat mountains; since he speaks of a hot country not far from the sea"

"The circumstance of large quantities of onyxes coming out of these mountains at the present day, viz—the mountains near Cambay and Beroach, the ancient Barygaza, must render this opinion so much the more probable, as it was this very part of the Indian coast with which the ancients were most acquainted. And their navigation from the Persian Gulf to these regions, as will be shewn hereafter, admits of no doubt. This opinion however, must not lead us to conclude that the commerce of Babylon was confined to those countries; for that they were acquainted with the above-mentioned northern districts is equally certain, Hence also the Babylonians imported Indian dogs. The native country of these animals according to Ktesias, was that whence precious stones were obtained. And this account of

the regions has been confirmed by Marco Polo who mentions that the large dogs of these regions were even able to overcome lions.

"A third and no less certain class of productions which the Persians and Babylonians obtained from this part of the world were dyes and amongst them the cochineal or rather, Indian lacca. The most ancient, though not quite accurate description of this insect and of the tree upon which it settles, is also found in Ktesias. Acc. to him, it is a native of the country near the sources of the Indus and produces a red, resembling cinnabar. The Indians themselves use it for the purpose of dyeing their garments to which it gives a colour even surpassing in beauty the dyes of the Persians."

Strabo has preserved to us from Eratosthenes a knowledge of the roads by which the commodities of the Indian districts bordering on the Persian Empire, were conveyed to its principal cities and especially to Babylon.

"The natives of the countries bordering on Little Thibet and others or the Northern Indians of Herodotus and Ktesias, formed the caravans which travelled into the gold desert and that it was the same people from whom Western Asia obtained ingredients for dyeing and also the finest wool."

(H. H. W. Vol. I. PP. 487-490.)

From Babylon, the Indian wares were conveyed to the shores of the Mediterranean." (Ibid. P. 490.)

CHAPTER X.**§ CONDITION OF THE PEOPLE AS
DESCRIBED IN THE VEDAS.**

(i) Religion prevailed in society. Most of the people were pious, truthful and moderate. From Nature-worship rose thought-idolatry. Thence henotheism; then monotheism. Perfect toleration; Catholic ideas.

(ii) The seers prayed for the prosperity and progress of the country and people: prayed for good out-turn of agriculture (R. V. IV and X.) Agriculture was flourishing: excessive rain, drought, premature decay and death were rare. Famine was rare. Agriculture, independent of rain and done by irrigation &c. was resorted to. Even horses were employed in ploughing. Of the products, wheat, barley, pulses, sesamum, various roots and fruits were the chief.

(iii) Trade, both inland and foreign was undisturbed and good. There was sea-borne trade (R. V. I. 116 and IV. 55.)

(iv) There was Joint Family system (R. V. I. 114): *Father* was the feeder and protector; *mother* was the mistress of the family; *daughter* would milk and so forth. Sons were known by the names

of their fathers. The head of the family was authority in all respects. In rites, festivals and sacrifices, wife was the inseparable partner. (R. V. I. and V.). Adultery of both male and female was equally blameworthy.

(v) Ordinarily, the son would inherit the property of a person ; in default of a son, the daughter's son was the heir. (R. V: III and VII.)

(vi) There was marriage of daughters with worthy bridegrooms. Ornaments and wealth had to be given as dowry. (R. V. X.)

(a) In marriage, there were sports, amusements, song, dance, musical instruments and feasts and fancy dresses of bride and bridgroom. &c —as they are now.

(b) A bridegroom also used ornaments and perfumes. (R. V. V. 60. 4.)

(c) Marriage-fee (modern *pana*), and rich dowry were in use. King Svanaya married his daughters to Kakshivan and gave him much as dowry. (R. V. V. 125. 1.)

(d) The great sage Richika married Satyavati-daughter of Gādhi, king of Canouj and obtained much wealth &c. from the father-in-law. (Vis P. and Bhagavat P.)

(e) "Daughters should be married with fine dress and ornaments."

(R V. IX. 46. 2. and X 39. 14)

(vii) Women even then wore a veil, shared in all ceremonies with their husbands ; marriage by *self-choice* was in the cases of accomplished princesses. Female chastity was a thing of great glory. Women were expert in house-keeping, very attentive to the training of their children, expert in cooking, and devoted to learning. Cf Devahuti, Aditi, Apala &c. &c. They wore bright dress and ornaments. They could prepare excellent sweet meats, cakes, pudding &c. with ghee, milk &c.

(a) Satism (Self-immolation of a widow) was known, though most probably rare. Prof. A.A. MacDonnell thinks that it is a custom of very high antiquity and was at first confined to the military caste only and afterwards imitated by others. The following instances show its high antiquity :—

(i) Archi, queen of Prithu, a king of the Vairaja Dy. became a *sati*. (See *ante*.)

(ii) San-kusuka, a seer, is inducing a *Sati* to stay from the resolve. (R. V. X. 18. 8.)

(iii) Manu does not mention it : he insists the leading of a pure life. But Daksha, Vishnu and Parasara suggest it as an alternative of inferior kind.

(iv) Kausalyā's desire for *satism* after Dasara-tha's death.

(v) Sagara's mother was about to be a *Sati*, but was prevented by the sage Aurva, as she was pregnant.

(vi) Sita, in the Asoka garden wished to die hearing a false report of Rama's death.

(vii) The mother of Vedavati died a *Sati*.

(viii) The 8 chief queens of Krishna died with him.

(ix) Madri died a *Sati*. A wife of Kansa became a *sati*.

(x) Mandodari, queen of Ravana, became a *Sati*.

Note : Satism was a very inferior alternative to the widows. A *pure life* was generally insisted by the lawgivers.

(b) The instances of misogynist and fighting women were rare.

(xi) Bigamy and polygamy were general in kings ; polyandry was rare.

(xii) Mention is made of Raja, Nagara-pati (a dist-chief) *grāmapati* (a village chief) &c. There were proper arrangements for good rule, collection of revenue and warfare. Even then there were towns, villages, palaces, rest-houses, roads, carriages, arms and weapons, soldiers, sports, trade, hospitality to strangers &c.—The Aryans knew earth-work and architecture. (R. V. II. and V.)

(xiii) The Aryans knew the use of various metals such as gold, silver and iron &c. There were

blacksmiths, potters, carpenters, sawers, barbers, sailors, physicians, priests, goldsmiths, weavers &c. &c.

(xiv) There was currency of money, chiefly of gold. (R. V. 1V. and V.)

(xv) There were beautiful villages and towns; brick and stone-built houses (of course not yet, numerous), broad streets and roads, fine steps for ascent on hills, fine cars drawn by ponies, boats, sea-going vessels, and other good conveyances for land, water and sky; fine cloths, turbans, jewels, ornaments &c. were in common use.

(xvi) There were libation of somajuce, invocation of gods with earnest, sincere and simple prayers. Some animals were killed in sacrifice : The Aryans partook of the offered meat.

(xvii) The learned Aryans spoke and composed hymns in almost classical Sanskrit. The mass perhaps used a loose Sanskrit.

(xviii) There was no caste: of course there were merit-classes such as *rishis*, *devas*, *panis*, Aryans, Anaryyas &c. Women and Sudras could compose Vedic hymns and other works. Cf. Kavasa of R. V. and Mahidasa of Aitareya Aranyaka &c.

(xix). Music, song, dance, feast, lighting &c. became national in India from the earliest Vedic period. The festivities of course helped (i) Po-

litical organisation. (ii) Development of literature &c : Later epics, drama, opera, yatra &c—were born of those. (iii) Culture of religion. (iv) Reformation and progress of society. (v) Development of Arts and Industries. (vi) Excellent weaving.

Vedic feasts were of several kinds. viz, (i) Religious, (ii) Harvesting. (iii) Ceremonial (iv) Evening party &c.

On the common, the villagers, mostly of the same *gotra* or clan would meet together during some auspicious hours, make an altar, light a holy fire, spread the kusagrass and ask various deities to sit thereon, invoking them by names, singing hymns in their praise for health, peace and progeny.

After offering the products of their field, Soma juice &c, the villagers would sit together to dine and drink their fill. At night, in light, they would chant Vedic hymns to please the gods and would dance together—both men and women. Often distant relations were invited to dine with them. The wife of Indra regrets the absence of a relative in a feast thus :—

“All others are come: but what wonder, my father-in-law is not come ! would he come, he could eat fried barley and soma juice. After an excellent dinner, he could go home again.” (R. V. X. 28. 1.)

CHAPTER XI.**§ INDIA ABROAD.**

Some 3300 years ago, Krishna once spoke to Yudhisthira thus :—"The famous dynasties and other subordinate Kshatriyas of the world declare themselves, with noble pride, as the descendants of the Lunar and the Solar dynasties. These two have given rise to 100 lines. The dynasties of Yayati and the Bhojas are highly meritorious and are very wide-spread ; now they have filled all the quarters of the globe."

(Mahabh. Court Book. Chap. 14.)

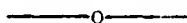
Various Puranas also record instances of the same kind. Modern research appears to prove these statements to a surprising extent. The gradual dispersion of the Indo-Aryans will appear from the following :—

(1) "India is the cradle of human race"—Sir, W. Raleigh.

(2) 'An inseparable connection is found of the ancient Hindus with the Ancient Persians, Ethiopians, the Egyptians, Phœnicians, Greeks, the Tuscans, the Scythians or Goths, Celts Chinese, Japanse and the Peruvians." Sir W. Jones. *Asiatic Researches*.

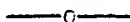
(3) "It is there (India) we must seek not only for the cradle of the Brahmanic religion, but for the cradle of the high civilisation of the Hindus which gradually extended itself in the West to Ethiopia, to Egypt, to Phœnicia ; in the East, to China and to Japan ; in the South—to Ceylon, to Java and to Colchis ; whence it came to Greece and to Rome and at length to the remote abode of the Hyperborians."

Count Bjornstjerna's Theogony of the Hindus. '



A. INDIA IN ASIA.

I. ASSYRIA.



We have already seen that the Assyriologists believe that Assyria and Babylonia were peopled and ruled not by the Arabic Bedouins but by a people of the Indo-European Family of Central Asia—perhaps of the Turanian branch. The Sumerians of Babylania were the early Aryans of *Sumeru*, the good hill of the later Deva Aryans. The following points may be noted in connection with Persia &c.

(1) *Irān*, the ancient name of Persia perhaps comes from the children of Irā (Manu's daughter) who had founded kingdom there or from Sanskrit *irina*, a desert. By this name of *Irina* (desert). Persia is mentioned in the Mahabharata.

2. The *Kassii* living on the Tigris—are supposed to have been anciently of Kasi (Benares.)

3. Like the Indo-Aryans, the Parsis worshipped Fire and performed various sacrifices.

4. Mitra, Varuna, Vayu, Yama, Vritraghna are the same in Persia.

5. The name *Persia* is of Indian origin : Mr. Pococke thinks that

“The *Parasos*—the people of Parasurama, those warriors of axe have penetrated into and given a name to Persia. They are the people of Bharata; and to the principal stream that pours its waters into the Persian Gulf, they have given the name of Eu-Bharatesa (Eu-phrates)—“the Bharata Chief.” (India in Greece.)

6. The language is closely akin to Sanskrit :

“I was not a little surprised to find that out of ten words in Du Persgu Zend dictionary, Six or seven were pure Sanskrit.” (Sir Wm. Jones.)

7. “What a close relation there existed between the gods and goddesses, modes of worship, manners and customs of India and Persia !” Religious difference led to the rise of Zoroastranism.

(Haug's Essays on the Parsis.)

8. “The Chaldeans, the Babylonians and the inhabitants of Colchis (who lived on the eastern shores of the Black Sea) derived their civilisation from India. (Theogony of the Hindus,)

9. "The ancient map of Persia, Colchis and Armenia is absolutely full of the most distinct and startling evidence of Indian colonization."

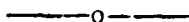
Pococke's "India in Greece."

II. BACTRIA.

Bactria to the north-west of the Hindu Kush—is a very ancient kingdom. It was perhaps the same country as the Rig-Vedic *Yakshu*, Puranic *Wankshu* through which the river Wankshu flows to the western Sea.

(i) Bactria is supposed to have been the seat of the parent-stock from which the Aryans or Indo-European family of nations branched off.

(ii) "The coins (Græco-Bactrian coins found in the topes of burial places of Afghanistan) bear indications of the political circumstances of the Greek kingdom of Bactria. On those of Eucratides a monarch who flourished in the age of Mithridates, there are found, beside the Greek characters, others which have been proved to belong to a dialect of Sanskrit and have been deciphered by Mr Princep." Chambers' Encyclopædia.



III. PHŒNICIA.

Phœnicia was colonised by the Rig-Vedic *Panis* (merchants) Lat. *Pœni* as early as 2800

B. C. (H. H. W.). Their own ancient works are all lost and fragmentary. Herodotus (448 B. C.) says

“ The Phœnicians originally lived on the Erythrean Sea *i. e.* Red Sea—the easternmost part of the Arabian Sea. Thence they came and colonised in their present country. They first went to Egypt by sea and thence they colonised Phœnicia, Classical *Finides*, Sanskrit Pani-desa. Extent : 200 miles \times 45 miles In some parts, 150 miles \times 35 miles. It was a petty state of commercial cities.

Besides the Phœnicians, other Aryans also had settled in Asia Minor, long long before Christ. The Mitani branch of the Aryans grew very powerful there about 1500 B. C. An inscription of the 15th C B C. found in an old temple at Boghozokii (Asia Minor) shows that several Vedic gods were invoked.

IV. CHINA.

The Indo-Aryans knew China as (i) Bhadrasva Varsha (country of good ponies) (ii) Kimpurusha Varsha—country of ugly people. We have said that a son of Agnidhra got Bhadrasva. So, it is an ancient kingdom, Its existence before 2700 B. C. is proved. It is said the the 1st dynasty of it—came to an end in 1765 B.C. The 2nd dynasty of *Tsin* or *Tsan*—gave the name China. The Aryan names of rivers are still found. *Sita*=

Hsito, is now Yarmond. *Su-wā-hini*. = Huang-ho. *Hansavati*, = Yang-tse-kiang &c. In the Mahabharata War, the Chinese fought with Bhagadatta of Assam —against the Pandavas.

(1) The geneologists of China and Tartary declare themselves to be the descendants of *Ayu* son of the Hindu king *Puru-rawa*. (Tod's Rajasthan.)

(2) "The name China is of Hindu origin and came to us from India." (Prof. Heeren's Historical Researches.)

V, THE INDIAN ARCHIPELAGO &c.

(1) The isles of the Archipelago were colonised by the Suryyas whose mythological and heroic history is sculptured in their edifices and maintained in their writings." Tod's Rajasthan.

2. The people of Kalinga colonised the Java island in 75 B. C. (Elphinstone's History of India.)

3. Proof of Hindu supremacy and colonies are abundant in the extensive remains of temple &c in Java, Bali, Sumatra, Borneo, Celebes and even Australia. The province of Walu in Borneo shows many excellent architectural designs in Hindu temples &c. Rev. Anderson found the remains of a big temple at Jambi in Sumatra. He concluded from the idols of gods and goddesses there that that island was colonised by the Hindus at the time when Vedanta was very supreme in India.

4. Tibbet, Cambodia, Siam, Anam, Burma, Japan—all bear traces of Hindu commerce, colonisation and supremacy.

B. INDIA AND EUROPE.

(1) "The ancestors of the great bulk of the people of Europe came originally from Asia, but various causes have been acting during very many centuries to produce great differences in their appearance, language and character as compared with those of kindred stock now resident in Asia."—Longman's Geography. P 187.

(2) "If languages be compared with Sanskrit, it appears that the light of civilisation had entered the different countries of Europe from India."—Col. Olcott.

I. GREECE.

Hindu tradition asserts that the children of Turvasu went to the west, became kings of the *Mlechchhas* and known as *Yawanas* (Ionians). Hindus knew the Hindu origin of the Greeks and always called them Yawanas. Mr. Pococke strongly supports this view in his "India in Greece." "The primitive history of Greece is the primitive history of India"—says he. His arguments are :—

(i) Similarities of both in language, literature mythology, manners and customs &c.

Cf. Sanskrit pitri = pater, matri = mater, bhratri = frater. Verb. asti = *esti*, tritiya = trita, tri = tri &c.

Mythology :—Sanskrit Dyaus-pitri = Zeus Pater ; Suryya = Helios ; Bharanyu (Fire) = Phroneus. = Waruna (Varuna) = Uranus. Marut = Eros Ribhu = Orpheus. Saranyu = Erinys. Ushā = Eos. Arjuni = Argynoris. Brishya = Briseis. Dahana = Daphne. Sarama = Helen. Anna Purna = Anne Parenne. Sri = Ceres.

Himalaya = Olympus. Kailas = Cilas or Keilos. Mr. Pococke thinks—"Greece was colonised by the Magadhan people. *Palasgii*, Sanskrit *Palāsaja* were people of *Pulāsa*, ancient Magdh. An ancient Greek poet—Accus writes that the Palasgii were derived from Gaya (Magadhan Gaya ? Macedonia—is Magadh. The names of many towns, villages &c. of ancient Greece appear to be similar with those of Afghanistan, Kashmir, Panjab, Rajputana &c.

In the ancient Gandhar kingdom, there was a mountain called *Hellas*. Its people colonised Greece and called themselves Hellenes. The *Iliad* was written in imitation of the Ramayana. The 4 Ages, cremation of the dead &c, the Heliodæ (solar clan), the Heraclidæ (Harikula, a branch of the Lunar line) &c—are the same. To be brief, of the nations of the world, the ancient Greeks alone made the nearest approach to the Hindus.

II. ROME.

Hindu Puranists, Mahabharata &c—have abandoned Anu, a son of king Yayati of the Lunar dynasty. stating that he went to the west and became king of a *mlechchha* country. Most probably this Anu was the much-bruited Eneas of the Roman story, the hero of Virgil's *Æneid*. Like the Greeks, the Romans also bear a striking resemblance to the Hindus, in various respects.

III. GERMANY.

Hindu Brahmanya or S'armanya Desa is supposed to be corrupted into Germany.

(i) "It has been remarked by various authors (as Kuhn and Zeischrift, IV. 94 ff) that the German mythology also recognises Manus as the ancestor of the Teutons."

(Muir's Original Sanskrit Texts.)

(ii) "The Germans came from the East: they could not give up their former habits even in their new cold colony." (Tod's Rajasthan, Vol. I.)

The words Kaiser, Cæsar, Tsar or Czar—are only different forms of the Indian title *Kesari*—a lion. The words 'burgh', *borough* are Sanskrit *pura* a town. The words Saxon, Saxony—are Sanskrit Saka-Sena or Saka-sunu.

IV. SCANDINAVIA.

The name of the two countries, Norway and Sweden retains the Sanskrit *Skanda-nābhā*. Odin

—the founder—may be the Lunar Prince Adina-born of Puru-rava clan before Buddha. Edda is the same as *Veda*.

“We can scarcely question the derivation of *Edda* from the *Vedas*”—Theogony of the Hindus. Vide also Tod's Rajasthan, Vol. I.

Pinkerton says that Odin colonised Scandinavia in the 6th C. B. C. His heir was Gotama. For full particulars, vide “Northern Antiquities.”

V. GREAT BRITAIN.

Hindu geography mentions *A-Bartana* as one of the 49 great islands of the sea. Some identify it with Great Britain. *Scotland* means the land of *Sakas* (Scythians): Sanskrit *Saka-dwipiya* = Greek *Sakatai* = *Sakat* = Scot. Angles (people of Anga ?) Saxons (Sanskrit *Saka-Sunu*) and Jutes (Sanskrit *Jits*)—had 4 classes like the Hindus, same religion, same inflected tongue &c.

Godfrey Higgins says—“The Brahmins followed the Hindu colonists of Britain. Their descendants came to be known in time as Druid,—Sanskrit (*drumāda* (worshipper of the tree). The Celts, (Sanskrit “*Gopala* = *Goāl* = *Gaul* = *Celt*—Sir W. Jones) like the Teutons, were branches of the Aryan Hindus—appears from an analysis of their tongues.” How close our relation is with England, will appear from a comparison of Sanskrit and English.

C. AFRICA.

I. EGYPT.

On the Hindu colonisation of Egypt, Col. Olcott says "We can say without doubt that 8,000 years ago, Hindu colonies went to Africa and spread civilisation in Egypt. The ancient Egyptians came from India and settled in Egypt derived her philosophy from India. From Moses to Plato—all learned wisdom from Egypt."

He further states :— "He (Brugsch Bey) insists that they (the Egyptians) migrated from India long before historic memory and crossed that bridge of nations—the Isthmus of Suez, to find a new fatherland on the banks of the Nile."—Theosophist.

It is said in the Egyptian history that the Egyptians went to the Valley of the Nile from a holy country called Punt. And Punt, as already shewn, was a province of India.

Mr. Pococke also believes in the Hindu origin of the Egyptians. His grounds are mainly ;—

(1) Striking similarities of names of many provinces, rivers, towns &c. of both India and Egypt.

(2) The title Remes or Remessis of the Egyptian rulers shows a connection between the two.

(3) Similarities of skulls, funeral materials &c

(4) Similarities of architectural designs, grandeur and pomp.

(5) Facility of translating several Egyptian tongues through the help of Sanskrit.—("India-in Greece."

II. ETHIOPIA.

It is said that Egypt received her civilisation from Ethiopia Gk. *Aitheops*, Sanskrit Adityapa = sun-burnt. The country between 10° to 25° N. L. and 45° to 58° E. Long. was then called, Ethiopia, now comprising Nubia. Abyssinia, Senar, Cordofan, Dongola, Darfur &c. It was a very powerful kingdom before 1000 B. C. but became subject to Egypt in 760 B. C. Scholars believe that Ethiopia was colonised by Hindus. The views are given below :—

(1) Ethiopia and Hindustan were possessed or colonised by the same extraordinary race,'—Sir W. Jones. Asiatic Researches.

(2) Philostratus the Elder, of Lemnos, a famous Greek sophist and rhetorician of the 2nd C. A. D. says—"The Ethiopians were originally an Indian race, compelled to leave India for the impurity contracted by slaying a certain monarch to whom they owed allegiance." (Heeren's Hindu Superiority.

(3) Eusebius of Nicomedia, Patriarch of Constantinople of the 4th C. A. D. and 1st tutor to the Emperor Julian says—"The Ethiopians are a branch of the people who had come and settled

in a country near Egypt, from the countries on the Indus."

(4) Julius Africanus—an excellent historian of the 3rd C. A. D. gives the same opinion. His view was later on, quoted by Eusebius and J. Syn-cellus.

(e) The work of Philostratus gives an account of Ethiopia in course of the description of an Egyptian who had learnt the following from his father:—

"The Indians are the wisest and most intelligent in the world. The Ethiopians are a branch of the Indians. They came from and settled in Ethiopia. They are wise like their Indian ancestors and imitate all ancestral manners. They frankly admit that they were of Indian origin and one people with the Indians."

(f) Prof. Heeren derives 'Abyssinia' from 'Abuisin' a name of the Indus.

Many countries and places of Central Africa bear Sanskrit names and show Hindu predominance there.



D. THE AMERICAS.

Columbus discovered America in 1492. But the ancient Hindus knew and colonised it long long ago. Proofs of it abound in the Puranas. We better discuss the point in the light of modern research :—

When the Europeans first founded colonies in America, they saw Hindu customs, and manners current there. India's connection with America had broken long long before its modern discovery. Baron Humboldt notices,

"Hindu connection of America is still found in many things" "The ancestors of the Peruvians were once in connection with the Indians"—Pococke.

On the early American imitation of Hindu architecture, Mr. Hardy says—"The ancient buildings of Chicane in Central America—resemble the staples of Indian temples." Mr. Skier says—"The Buddhist temples of South India and the Indian Archipelago were imitated in many buildings of Central America in design and materials."

Old temples, forts, bridges and tanks show an imitation of the Hindu style in every respect." Dr. Jarfaw

Gods and goddesses were made after Indian idols and duly worshipped. Prescott's *Conquest of Mexico* and Helps' *Spanish Occupation of America*—give many examples of Hindu influence there.

In Mexico, a human god with an elephant's head was worshipped. "It presents some remarkable and apparently not accidental resemblance with the Hindu Ganesh," (Dr. Humboldt.)

"It is very remarkable that Peruvians whose Inkas boasted of the same *Solar* descent, styled their greatest festival "*Ram-Sitoa*"; whence we may suppose that South America was peopled by the same race who imported into the furthest parts of Asia—the rites and fabulous history of *Rāma*."

(Sir, W. Jones.)

BOOK II.

CHAPTER I.

§ RISE OF NEW DYNASTIES AND
KINGDOMS.

Of the numerous clans or tribes that came in to being after the said Regeneration, the Daityas and the Danavas were the eldest. At first they were pious. So they soon rose to power and conquered lands. Many of them performed Horse Sacrifice. All of them could move in the air in their æroplanes. All were gallant fighters, invincible, truthful, followers of Vedic religion and well-read. Even in their most palmy days, they knew no pride, were free givers and merciful. But in time their nature entirely changed for the worse. They grew quite wild in every respect. Irreligion, anger, malice filled them. In the meantime the Devas were rising to eminence. Then a Civil

War ensued for the possession of *swarga i. e.* the best lands of the North. (Mahabha. Peace. Book.)

A most sanguinary war raged for 32 years. The Devas eventually conquered the Daityas and occupied the coveted lands. At that time, a large number of Vedic Brahmins conquered lands in India and mutinied against the Devas ; for they were ousted from their northern homes by the Devas. The 88 000 Brahmanas now made a common cause with the Daityas and repeatedly attacked the Devas. But they were mostly defeated and killed by the latter. (Mahabh. Peace Book. Chap. 33.)

This was the first of a series of sharp conflicts between the priests and the warriors, for supremacy. The Brahmanas lost their northern homes.



§ COMING OF FRESH ARYAN COLONIES IN INDIA.



The *Devi-Asura War*, lasting 32 years is described in all the Vedas. The *Devis*, *Minushyas* and *Pitris* (of Mongolia) were on the one side ; *Asuras*, *Rikshasas* and *Pisāch* *us* were on the other, (Black Yujur. P. 121-22). The *Devas* were small in number, the Daityas were many (P 133). In the battles, the Devas, being defeated, submitted to the Daityas and became their subjects (Do. P. 144). The Daityas conquered 3 countries of the

Devas and colonised them (*Padma P. Creation Book*, Chap. 30. Sl. 12). The Daityas and Danāvas then lived happily in *Swarga i. e.* Central Asia.

The victors, then jealous and afraid of the conquered Devas, resolved to oust them from Central Asia. So they began to harass and persecute them in all possible ways:—(i) The *Panis*, the mercantile branch of the Asuras stole the cows of Angirās and hid them in caves. Indra went there, opened the doors of the caves and delivered the cows and gave them to the owners. (ii) Atri was seized, and confined in a machine-house (*Yāntra-grīha*) of 100 doors, in order to be burnt alive Indra saved him (R. V. I. 51. 3). (iii) Atri was again saved from a similar fate by the two Asvin brothers (R. V. I. 116. 8.) iv) The same two Asvin brothers saved Manu, Sayu, Atri, Trita, Rebha, Bandana, Kanva and others. (R. V. I. 112. 16; I. 150. 17 &c). The Devas now deemed it expedient to quit their homes. Brahma had already withdrawn to his new colony in N Siberia Whither many seers sages, Sadhyas, the Rudras and others followed him. Some went eastward to Burma. A large band marched *southward* under Vishnu, Indra and others. (R. V. I. 9. 6; I. 17. 8; I. 21. 6.; I. 90. 3; V. 81. 3; VI. 49. 13; VII. 91. 1.) Thus Manu, son to Vivasvan, came to India, safely led by his uncle Vishnu. (R. V. VI. 46. 13.) The *Krishna Yajur Veda* is perhaps wrong to say that Manu

came to India for *Sacrificial* purposes. The *Rig-Veda* plainly states that the tyranny of the *Dai-tyas* forced Manu to come to *Prithivi i. e.* kingdom of Prithu, through Afghanistan. The *Satapatha Brahmana* has magnified this descent of Manu from the northern mountains on the Indian plains into the legend of the *Deluge*. With heavy hearts and tearful eyes, our *Pilgrim Fathers* left their dearest northern homes, They chanted the following *Samas*, as they marched on southward :—

(1) "Indra, Pushan, Tarkshya, Arishtanemi and Vrihaspati be propitious to us." (R. V. I. 89. 6.)

(2) "Lo ! the wind blows fair ; Oh how gently the rivers run ! The trees also be favourable to us on the way ; so that we may not suffer from hunger." (R. V. I. 90.6.)

(3) "Our nights and dawns on the way be sweet. India where we are going, be genial to us and the *Swarga* we are leaving, be also sweet to us. Big trees on our way be sweet ; the sun-rays be sweet and let our cows give us ample milk. The sun, Varuna, Aryyama, Indra and Vishnu please do us good " (R. V. I. 90. 7-9)

(4) "Let the sun, the Great Eye of the world rise for our benefit : the four quarters, the firm mountains and the rivers—do us good." R. V. VII. 35.8.)

Then Manu and others, ignorant of the route, said .—

(i) "O Agni, take us through a good route, so that going there, we may have peace and prosperity. O Agni, deliver us from this terrible danger safely. Let us have vast lands and large towns in the country where we are going to, so that our children may live happily there. (R. V. I. 189. 1-2). Agnideva, President of Tibbet, came down to India as guide to these Indian colonists. (Siya was the next President of Tibbet.) Indra was their leader (R. V. VI. 21. 12 ; 47. 7-8 ; 47-20 &c. Indra and Pushan led them ; but unluckily, they lost their way and came to a land of robbers (VI. 54. 1). Then asking experienced men, they again found a good and safe way and resumed their southward march all on horse-back. These Aryans led the horse by the nose and not by bridles put on their mouths (R. V. V. 61. 2-4). At last Manu came to India through Afghanistan. (R. V. IX. 65. 16). They arrived on the Sutlej (III. 33. 3). Then afraid of the waves, Manu said, "O Agnideva, please get us a large boat having strong rudder and strong oars in which our heroes—the followers of Indra, our carriages and our tents may be ferried safely (I. 140. 12.) They safely crossed the river Indus. The route from Mongolia to India is well depicted in the *White Yajur Veda*, VIII. 25 and 60) thus :—"Vishnu, the chief leader, conducted them first to the south-west corner of Tibbet, near the source of the Ganges

where he made a halt for some time. Thence he came down to a part of Afghanistan where 11 of the chiefs settled ; Varuna became their king. (R. V.) Here in *Suvāstu* (Swāt Valley) they made another halt. Thence Vishnu brought the remaining 11 Chiefs to India (R. V. I. 139. 11). Even after the coming of Manu, many other Aryans, persecuted by the Daityas came out to India in different bands (R. V. I. 159. 4). The *Vāyu Purana*, Last Book, Chap. 39, Sl. 28 states that *Bhutas*, *Pisāchas*, *Nagas*, *Devas* &c. came to India from the north. The *Bhutas* settled in *Bhutasthan*, now *Bhotan*, the *Pisachas* settled in Pāndya, Kekaya, Balhika, Salya, Nepal and Kuntala ; the *Nagas* settled in the Naga Hills and in N. E. India ; the *Devas* colonised *Aryyavarta*.

Before Manu came to India, there had been only a few Aryan kingdoms in N. India. But there were numerous Daitya kingdoms. There was one large and very powerful Daitya kingdom in the Punjab under *Bali*, often mentioned as an *emperor*. To enter India proper, the northern immigrants had to fight Bali first. But they were not strong enough to attack Bali. So Vishnu thought of a manœver. On the Sutlej or Beas they lived for some time and gathered sufficient strength there. Then one day Vishnu, a dwarf in size, went to Bali and humbly asked of him a little land to live in. This king Bali granted him. Vishnu thus

obtained a footing in Bali's kingdom. This poor beginning gradually turned into a pretty fair colony filled in by those new settlers. After several years Vishnu strengthened his army, fought Bali, defeated him and forced him to flee. Hindu tradition followed him to *Patala* (*antipodes*) *i. e.* South America where he conquered a new land called after him *Bali-bhumi*, now *Bolivia*. The first Aryan colony in India was on the Indus (R. V. VIII. 24. 27). Vishnu knew it well that without hard fighting, he could not obtain lands for his colonists in India.

Vishnu and Indra thus conquered *Sapta-sindhu i. e.* the land of the 7 branches of the Indus, *Brahma-varta*, *Brahmarshi desa*, the Province of Oudh and other tracts of North India. "Having killed many dark-skinned natives of India, Indra and Vishnu gave the lands to their white-skinned kith and kin." (R. V. I. 100. 18.)

(b) "That Indra, slayer of *Vritra* and victor of *Samvarapura* killed and drove the dark-skinned robbers of India and set up Manu and others in India and Afghanistan. A sage praised Indra thus :—"Indra killed *Pipru*, *Mrigaya*, *Susuvansa* the generals ; subdued *Rijisva*, son to *Vidatha*, pierced the stone-built cities of *Simvara* and killed 50,000 dark-skinned soldiers—all noseless robbers (R. V. IV. 16. 13 and V. 29. 10.) Indra was up and doing, as it were, for Manu. Having defeated

the enemies, he made *Arsasāna*, the robber chief eat humble pie (R.V, II. 20. 6), also (R.V. I. 130. 8). Thus Indra brought the natives under the control of the Aryans (R. V. V. 34. 6). After these wars Indra and Vishnu performed two *sacrifices* on the plain of *Kurukshetra* (now Carnal). These Indo-Aryans now called themselves *Aryya i. e. Excellent Lords* and the dark conquered natives as *Sudras*. Needless to say that the *Sudras* were often oppressed, while the *whitemen* favoured. One sage asked all to be impartial (Ath. Veda. IV. P. 540). For distinction, the Aryans now began to wear a thread or chain over their shoulders.

Having settled Manu and others in India, Indra and Vishnu again left for the North, raised a fresh army and regained *Svarga* (White Yajur. II. P. 33 and 51 and 99). The cries of victory of the Devas, filled the skies (Do. P. 261). The Asuras were expelled from the 21 Deva settlements in Central Asia (Do. P. 148).

The Indians for several generations, remembered their northern homes and relations (R. V. I. 159. 4 ; I. 139. 11 ; III. 54. 9 ; VIII. 27. 10 ; VIII. 72, 7-8 ; I. 164. 9 ; V. 41. 19 ; Charaka also in his *Sanhita*. Chapter I. 5-9 alludes to the Northern Home. India, was now called *Mother country*, and Central Asia, *Fatherland* (Ath. Veda. II. P. 726 ; R. V. I. 164. 33 ; X. 138 6 ; I. 89. 4 ; VI 70. 6 ; V 43. 2 ; IV. 1. 10 ; VI. 5. 5.)

We have described the *Devas* as men, *Swarga* as Central Asia and so forth. General Hindu readers, wedded to the theological notions of those, will certainly laugh at our historical delineation. The following, taken from our own writing, will convince them of the truth :—(1) The *learned* Aryans of the North were called *D-vas* (Satapatha Brahmana). They were *Kulins* in the true sense of the word. (2) Eminent Indian kings used to go to heaven (*i. e.* North) and *Devas* also would come to India on occasions. Indra often asked the aid of brave Indian kings to kill his enemies. (3) The merchants of India used to send traders and merchandise to Indra in heaven through the several passes called *Deva-yanas* (Ath. Veda II. P. 424). these Passes were often impassable for water and snow; so, the merchants applied to Indra to make the communication with the North easier and safer.

By 2800 B. C., innumerable kingdoms, both large and small, and owned by the different sections of both Aryans and Non-Aryans started into being in North India. The Rig-Veda has recognised even a few powerful Sudra kings (R. V. IV. 30). Of them, the so-called *Solar* and the *Lunar* kingdoms were generally most powerful. Our history for the next 2,000 years (2800 B. C. to 800 B.C.) will mainly give the events &c of the *Solar* and the *Lunar* dynasties of North India. No

dynasties ever ruled so long ; no dynasties ever remained pure and bright so long ; and no dynasties ever threw out 100 branches in the country and abroad.

CHAPTER II.

§ THE SOLAR AND THE LUNAR DYNASTIES.

Marichi, the eldest of the "*Seven seers*" begot *Kasyapa*, so-called from his favourite drink *kasya*. Kasyapa is said to have conquered the land, now called *Kashmir* (*i. e.* Kasyapa-meru) from an Asura king, Jalodbhava by name. He married a daughter of Daksha, king of Kanakhala, the capital of a small state near Hurdwar, and raised in her 12 sons, called *Alityas* from their mother Aditi. Of them, Indra, Varuna, Vivasvan and Vishnu became the most distinguished. We have already said that Brahma, Indra, Vasista, Janaka were patronymics. Owing to the political disturbance, the 1st Brahma left his Central Asiatic abode and founded a new colony in N Siberia, the new capital being *Siddhapuri* (now, *Sidrov*). Indra became the Raja of the Deva branch of the Aryans ; his queen was *Sachi* the daughter of Puloma, the king of the Danava branch of the Aryans. He had 3 sons and one daughter. Prin-

cess Jayanti was married to *Rishabha deva* (of the Vairaja dynasty), the founder of Jainism. Vishnu was a dwarf. Though youngest, yet he was the ablest and the most qualified of the 12 brothers. Lakshmi chose him for her lord. Vivasvan was not a hero, but a poet and a great medical expert. He had 3 wives and several children, of whom Manu, Yama and the two Asvin brothers, were the most noted. Yama got a small state to the north of the lake *Minsarovar*. The Asvin brothers were great physicians. Manu's mother *Suvarchasi* was one of the 16 *Sitis* (chaste wives) of ancient India. We have seen how Manu, through the grace of his uncles Indra and Vishnu had got a very large kingdom in N. India.

We call the dynasties *Solar* and *Lunar*, because they have passed current as such. Historically we should call them *Vaivasvat* and *Sauma*. The Sanskrit epics and several Purans give the king-lists of the two dynasties. But it is strange that no two works entirely agree. In my list I have put in names recognised in the Vedas or other reliable works. I trust it will at least, give an approximation to truth. Chronology, however, is almost wanting. 58 rulers from Manu to Rama ruled some 1350 years on an average of about 23 years per reign. Absolutely nothing is known about the length of each individual reign. Conjecture alone can lend her charm to satisfy

our curiosity a little, Our Solar king-list runs as follows : —

1. Manu. 2. Ikshvaku. 3. Bikukshi. 4. Paranjaya. 5. Anenā. 6. Prithu. 7. Visvagraswa. 8. Ardra. 9. Yuvanasa. I. 10. Sravasta. 11. Vrihad-aswa. 12. Kuvalaswa. 13. Driraswa. 14. Haryyaswa. 15. Nikumbhaswa. 16. Sanhataswa (alias, Kri-sasva) 17. Prasenajit. 18. Yuvanasa. (No. 2) 19. Mndhata. 20. Puru-kutsa. 21. Trsaddasyu. 22. Prishadaswa. 23. Tridhanwa. 24. Tryaruna. 25. Satyavrata. (*Trisanku*). 26. Haris-chandra. 27. Rohitaswa. 28. Champa. 29. Sudeva. 30. Vijayanandana. 31. Bharuka. 32. Vrika. 33. Vahuka. 34. Sagara. 35. Ansuman. 36. Dilipa I. 37. Bhagiratha. 38. Srutasena. 39. Nabhaga. 40. Amvarisha. 41. Sindhu-dwipa. 42. Ayutasa. 43. Ritu-parna. 44. Sarvakama. 45. Sudasa. 46. Kalmashapada. 47. Asmaka. 48. Mulaka. 49. Anaranya. 50. Satyarata. 51. Viswa-saha. 52. Duliduhā. 53. Ilavila. 54. Dilipa. II. 55. Raghu. 56. Ajapala. 57. Dasaratha. 58. Ramachandra.

1. Manu (R. V. X. 63. 1 and elsewhere) 2800-2790 B. C.

We have already shewn that Manu did not come down to India for penitence or after the so-called Deluge. Like Babar, he was forced to leave Central Asia. At the supplication of Manu and others, Indra and Vishnu, aided by others led the Northern Colonists towards the South,

conquered vast tracts in Afghanistan and N. India, established 11 in the west and 11 in India. To the lot of Manu, fell a pretty large kingdom. Manu knew no fighting ; like his father, he was a great lover of learning, religion and peace. He began to rule about 2800 B.C. He selected an excellent site for his capital, built it on the Sarayu and called it *Ayodhya* the 'Invincible City.' It was well guarded with a moat, wall and weapons. "It had 8 parts, 9 gates, and an iron treasury and all the pomp and pride of heaven. (Ath. Veda. II. 31. P. 742 . The *Satapatha-Brahmana* (I. 4. 1) states that the river *Sidanira* (Gandaki) formed the eastern boundary of Manu's realm of 'ample size.' Probably at the instruction of Indra and Vishnu, Manu performed an *Imperial Sacrifice*.

In the Mahabharata and elsewhere, Manu is called the law-giver. Possibly this is true. Manu is the first king of Oudh and the law-giver Manu is the earliest of the 20 Hindu law-givers. Manu united in him the crown and the cowl. He had to organise his first state, composed of different races. So, it is highly probable that he drafted the Dharma-Sutras (code), now lost and not yet recovered. "The Dharma-Sutra of Manu was held in high honor in the Sutra Period as the metrical Code of Manu is held in honor in the present-day" (R. C. Dutt)

Manu like the Patriarchs of all the nations of

old, appears to be connected with the tale of a wonderful Deluge. The Satapatha Brahmana first gives the tale. But the Vedas know it not. We don't think it true in any way.

By his chief queen Sraddha-devi, Manu had 10 children, of whom Princess Ila was the eldest. He had 50 other sons by his other wives. They quarrelled and ruined themselves. Manu's was probably a short rule. Before his death, he had partitioned his state among his 6 children. 3 of his sons took to religion and refused royalty. One son took to commerce, the remaining six inherited the property. We see here that the idea of the indivisibility of the Raj did not yet originate. Even the daughter got a fair share. By partition, Princess Ila, the eldest child, got the Doab *i. e.* the land between the rivers Ganges and the Jumna. Ikshaku, the eldest son got the kingdom of Kosala lying between the rivers Ganges and the Gandaki. This was called Madhyadesa *i. e.* Mid-land of North India. His second son Narishyat got a tract in the north near the Himalayas. It is said that his children were afterwards known as Saka Kshatriyas, *i. e.* Scythians. The 3rd son Koshtu got the *Vārshuka kshetra*, prob. a part of Carnal. The kingdom of Nabhaga cannot be identified now. Saryyati (R. V.) got a state in Gujrat. His son Anrita conquered Cathiawar and built the capital Kushasthali—af-

terwards known as Dwaraka.

The Rig-Veda, I. 116. 3 and 5, records the first Foreign Invasion of India about 2800 B.C. or a little later. Sayana gives the story thus — "The royal-sage Tugra was a great favourite with the two Asvin brothers. Being much harassed by the enemies of a different land, he sent his son Bhujyu with a strong army to conquer them. The ship went to the middle of the sea and was driven away by high winds and wrecked. Then Bhujyu sent a prayer to Asvins for rescue. Asvins rescued him with the soldiers in their ships and brought him home safely to his father in three days and nights." The enemies were either the Assyrians or the Egyptians; in all probability, the former. For, we know that Indra had concluded a treaty with Vritra, the great Assyrian monarch. (Mahabh. Effort Book, Chap. 11-13 Indra treacherously broke the terms. afterwards, attacked Vritra and killed him and his brother Vala (Bel). The Assyrians roused by the murder of their kings, perhaps invaded India repeatedly. As to the slaughter of Vritra by Indra, *Vide* R. V. I. 80.2 ; III. 33. 7 ; I. 80: 1 ; IX. 63. 24. In the Zend Avesta Indra is called Verathraghna. The Indo-Assyrian relations of those times will partially appear from the following :—

"If now we compare the Indian narrative with the records of the Cuneiform Inscriptions, there can

scarcely remain a doubt that the Vala of the Rig-Veda, was the Belus or Bel of the Inscriptions ; that the lofty capital of Vala, in the Rig-Veda, was the lofty citadel of Bel in the Inscription; that the Asuras, Panis of the Veda, were identical with Phinides of classical history or mythology ; that the river crossed by Sarama was the Euphrates. We find that the Aryans who emigrated to India were once familiar with the lofty citadel of Bel and must have then lived not very far from the Euphrates." Dr. K. M. Banerji's "Aryan Witness" P. 62.

Rise of the Lunar Dynasty.

About 2790 or 88, Princes Ila began to rule in her capital at *Pratisthana*, near modern Allahabad. She was the first Indian lady to sit on a throne. It is said that in male dress and under the male name of *Sudyumna*, she ably managed her state for several years.

She did not marry yet. She would sit on the throne in the open court and conduct all state affairs with the aid of her ministers. She was fair in form, pure in character and fond of hunting excursions. One fine spring, mounted on her favourite Sindh horse and followed by a large retinue she went out a-hunting to the north of the Himalayas. One day, for rest, she had entered a fair hermitage called *Kumara Bana* and met Budha there. Charmed by his exceptional beauty, she asked him to marry her. Budha, living there on

penitential purposes, agreed however. The marriage was performed *a la Gundharva*. Ila brought down Budha to her capital and thenceforward both ruled as joint-sovereigns. The great sage Atri was the second of the *Saptarshi* brothers. He begot Soma honored in the Rig-Veda with the title of *Raja*. He was very powerful. His state was in Mongolia, Rig-Vedic *Mangar*. His land yielded abundant crops. Having subdued all the chiefs of Central Asia and N. W. India, he performed an Imperial Sacrifice under the presidentship of his father Atri. This afterwards led to the *Devà sura War*. The foulest deed that brought an eternal stain on Soma, was his stealing Tara-devi, wife of Vrihaspati priest to the Devas. Vrihaspati fought with Soma for his wife, but was defeated. At last, with the aid of Indra and others, Vrihaspati recovered her. Tara bore a son by Soma. And this son was Budha who married Ilā. He was called Budha *i. e. wise*, for he was noted for wisdom from his youth up. He was very handsome in person. He studied various sciences, especially medicine. It is said that he first introduced the *Hasti Sāstra i. e.* a "Treatise on Elephant." Soma also means the *moon*. The Puranists have therefore called his line *lunar*. Though historically wrong, yet the idea is not altogether void of poetry. The moon derives her light from the sun. Ila also derived her life and light from the sun (*Vivasvan*).

The king-list of the Lunar Dynasty is shewn thus :—1. Ila. 2. Budha & Ila. 3. Puru-rava. 4. Ayu. 5. Nahusha. 6. Yayati. 7. Puru. 8. Janamejaya. 9. Prachinvan. 10. Pravira. 11. Manasyu. 12. Charupada. 13. Sudyu. 14. Bahugava. 15. Sanyati. 16. Ahanyati. 17. Raudrasva. 18. Riteyu. 19. Rantinara. 20. Sumati. 21. Aiti. 22. Dushmanta. 23. Bharata. 24. Bitatha. 25. Manyu. 26. Vrihat-Kshetra. 27. Hasti. 28. Ajamira. 29. Riksha (1). 30. Samvarana. 31. Kuru. 32. Janhu. 33. Suratha. 34. Biduratha. 35. Sarvabhauma. 36. Jayatsena. 37. Radhika. 38. Ajutayu. 39. Akrodhana. 40. Devatithi. 41. Riksha (2). 42. Dilipa. 43. Pratipa. 44. Santanu. 45. Vichitra-Virya. 46. Bhishma (Regent). 47. Pandu. 48. Dhritarashtra (Regent) and Bhishma (Protector). 49. Yudhishthira and Duryyodhana. 50. Duryyodhana. Then came the Pandu dynasty with Yudhishthira as the first ruler (1388-1373 B. C.)

Of the so-called Solar and the Lunar dynasties, the former was the most predominant from Manu to Rama. The latter boasts of several prominent figures. Besides, 8 different dynasties, all noted in history, sprang up from it.

2. IKSHAKU.

After a short rule of 10 or 12 years, Manu passed into religious retirement. His eldest son

Ikshaku succeeded him in about 2790 B. C. He is recognised in the Rig-Veda and his dynasty is called the *Aikshaka*. He was tall, of golden complexion, sweet in temper and strong in brain body and mind. He is called the first regular king of Oudh. He ruled wisely and well. He was very great and pious and performed many *Sacrifices*. He had 10 sons and one daughter. 5 of his sons took to religion; one son turned a merchant. One son viz, Sakuni, went to the North and founded his line there. Bikukshi was the crown-prince. Though his reign was probably long, yet we hear of no fresh conquests except that he assisted 2 of his sons in founding new kingdoms. Prince Nimi founded a small state afterwards called Mithila or Videha (North Behar). Prince Dandaka built a kingdom, south of the Vindhya, perhaps between modern Nagpur and Nasik. He filled his kingdom with the Aryan settlers from the North, whom he gave lands and wealth. This was, no doubt the first Aryan state in the Deccan. Prince Dandaka employed a sage named Sukra as his priest. Everything fared well for some years. Then, one day, Dandaka went to his priest's house but Sukra was not *in*. Dandaka saw the priest's daughter who had not yet attained her age of puberty. Charmed by her beauty, he seized her; but she asked him to wait till the return of her father and then marry her with his consent. But unlucky Dandaka paid

no heed to her words, forcibly raped her and then returned to his capital Madhumanta. Very great was the wrath of Sukra when he learnt all these. He cursed Dandaka to perish with his people soon. It is said that a terrible volcanic eruption soon followed and rendered the fertile valley into an arid waste, by the ceaseless downpour of burning ashes for days together. (Ram. VII. 92-94 cantos.) This awful calamity reminds us of the dreadful catastrophe connected with the origin of the Dead Sea. The neighbouring country where the sages had already repaired, leaving the sinful kingdom of Dandaka, became afterwards known as *Janasthana*. Thus ended the first Aryan state of the South.

The crown-prince Bikukshi also gave the king much trouble. One day, to perform a Sraddha ceremony, the king ordered Prince Bikukshi to procure meat. The Prince hunted many animals. Hungry and thirsty, he however ate a hare in the wood and brought the rest to Ikshaku. The royal priest discovered that the meat was rendered impure by the prince's eating a hare. So, it was rejected. This foul act of the Prince earned him the opprobrious title of *Sasāda* (Hare-eater). Ikshaku got so much annoyed at the Prince's act that he disinherited him. He died after a long and prosperous reign. (perh 2750 B. C.)

3 Bikukshi (Vishnu and other Purans ;

Mahabh.) Perh. 2750-2730 B. C.

On the death of Ikshaku, the royal priest, the ministers and the leading people crowned Bikukshi king. He is called a *rajarshi i. e.* saintly king. He ruled his kingdom on righteous principles. In religious turn of mind, he was like his grandfather Manu. He begot 15 sons, the eldest of whom, Paranjaya (lit. Victor) was a great hero. The Prince was very carefully trained.

4. Paranjaya (Mahabh. and Purans)

Perh. 2730-2700 B. C

On the retirement of Bikukshi, the crown-prince Paranjaya succeeded him to the throne. His queen Manonmathini, daughter of Bharga Deva, was a beauty. He had several sons and two daughters. Princess Taravati was married to Chandrasekara, prince of Karavirapura on the river Drishadvati in Bithoor. Prince Chandrasekhara was the great-grandson of Daksha of Kanakhala near Hurdwar. The other Princess is said to have been a queen of Yayati of the Lunar line. Paranjaya was ambitious and very fond of glory. His renown as a great warrior had reached even the North. For, at this time, the Devas, defeated by the Asuras, applied to him for aid. It is said that he agreed but demanded that he would fight for them, if their king Indra should bear him to the field on his shoulder. Of course, the Devas could

not yield to such a disgrace. However, at their entreaty, he agreed to fight from on the hump of a big bull of the Devas, called Indra. Paranjaya led the combined army against the Asuras (Assyrians ?) whom he defeated signally. The victory earned him the title of *Kakutsha* (*i. e.* Victor of the Bull). His Indian exploits are almost forgotten. From his distinction, the Solar Line is often called the "Line of Kakutsha." Paranjaya was followed by two peaceful kings (Nos. 5 and 6) whose reigns were by no means eventful. They may have ruled till 2660 B. C.

[The Lunar Dynasty]—The first several kings of the Lunar dynasty, recognised in the Rig-Veda, deserve special notice here. By Ila, Budha had 4 sons viz. Pururava, Utkala, Gaya and Vimala. The eldest Pururava came to the throne perhaps about 2758 B. C. The other three Princes are said to have founded their kingdoms in the Deccan.

Pururava (Perh. 2758–2748 B. C. (R,V.X. 95 18.)

He was an accomplished king. He was brave, learned, liberal, and given to the performance of various sacrifices. In his time he was unrivalled in prowess and fame. It is said that he had established his supremacy over 13 islands of the Indian ocean. His aid was often courted even by the Devas of the North. He defeated the Asuras for Indra who honored the valiant Indian monarch

with half his seat. While there, Urvasi the fairest dancing girl of Indra's court was one day stolen by some robbers, Pururava, however, rescued her by his valour. Now Urvasi became passionately enamoured of the young accomplished king. The Devas allowed her to marry Pururava, as the latter also agreed. In several hymns of the Rig-Veda, learned Urvasi has herself narrated her love (R.V. X. 95). He begot in her several sons of whom Prince Ayu was the eldest. The later life of Pururava was rather unhappy. Power begot his pride: he fell out with the ministers and the sages and stole their wealth and jewels. Many tried to make him better but in vain. Power and greed made him mad and blind. To the great relief of all, he soon fell ill and died. Prince Ayu succeeded him. He is recognised in the Rig-Veda. He was warlike like his father. R. V. I. 53. 8-10, states that at this time 20 kings, with 60,099 soldiers fought against a young valiant monarch named Susruva, who, however with the aid of Indra, defeated them and particularly subdued Kutsa, Atithigva and Ayu. We find no other notice of Ayu. By his queen Prabha he had 5 sons of whom Nahusha was the eldest. The 3rd prince Raji was the most powerful. He is described as the very *Leon of the Lunar dynasty*. With his aid, Indra (the Second ?) retrieved the fallen glories of the Devas. He therefore called Raji a Father.

Nahusha (R. V.)

Perh. 2730 B. C.—2700 B. C.

Nahusha succeeded his father on the throne. He was very clever, heroic and just. For the first several years he ruled his people wisely and well. Having defeated many kings, he performed an Imperial Sacrifice and gave away much wealth and lands to the Brahmans, sages and seers. So strong was his government that the *Dasyus* (Non-Aryan kings) could not make the least disturbance in the land. Later on, Nahusha grew very wicked and unpopular. He forced the sages to pay him tribute for the extensive estates they owned. His audacious presumption reached its climax when he forced even the seers to bear his palanquin. Fortune raised him to the most exalted place, before his fall. Indraship at that time fell vacant : The Devas and the seers elected Nahusha *Indra*. In this new sphere, he proved himself quite worthy but his insolence did not lessen at all. He insulted the Devas and seers ; nay one day, he even asked Indrani to be his wife. In the meantime, the missing Indra suddenly made his appearance. Nahusha was then disgracefully driven out from the Deva throne (Mahabh. Effort-Book) Probably he did not live long after this. Of his six sons, the eldest Yati refused royalty, and turned an anchorite. So, the second son Yayati was placed on the throne.

Yayati. (R. V. X. 63. 1.)

Perh. B. C. 2700 to 2650.

Yayati has been called the "Jewel of the Lunar dynasty." He was very powerful, popular and good. He organised a very strong army. We are told he had subdued almost all the kings of India in 7 days. His accomplishments were highly admired even by the Devas who asked him to perform various sacrifices. Like his father, he also performed an Imperial Sacrifice. But unlike him, he was at first very modest, considerate and merciful. He had two chief queens, Devayani and Sarmistha whose marriage forms an interesting little episode. Sarmistha was the daughter to king Vrishaparva and Devayani was daughter to Sukra, priest to Vrishaparva.

One day these two girls were bathing together in a tank. Devayani rose out of the water first and through mistake, wore the cloth of Sarmistha. This act so much annoyed and wounded the vanity of the princess that she hurled her into a blind well. Poor Devayani wept and groaned there alone in that lonely wild. Luckily Yayati came to that part of the wood, while coming back from hunting, in quest of water. Out of compassion he raised her from the well and afterwards married her at her own request. The cruel act of Sarmistha much enraged Sukra who told Vrishaparva everything. The king, to punish Sarmistha,

ordered her to go as a maid-servant with Devayani, when the latter was married to Yayati. After sometime. Sarmistha also was married by Yayati. Later on, Yayati honored her much. Devayani was a Brahman girl. Princesses were sometimes married to sages, but the sages seldom gave their daughters in marriage to kings. Such marriages were no doubt, allowed in society, though not so admired.

Here we cannot but note one point in particular : Our remote ancestors, I mean the Aryans of those times, were not thoroughly civilised. We have already said that Soma stole his priest's wife, nay even fought to retain her. Prince Dandaka raped his priest's daughter. Prince Nimi insulted his priest because he had come late to perform his sacrifice. Here Sarmistha cast their priest's daughter into a well !! Vena and Nahusha were mad tyrants. We shall see later on that such slights resulted in a long and deplorable war between the Brahmans and the Warriors. Yayati was an overlord ; late in life, he grew very insolent and overbearing. He often insulted the Brahmans, seers and others.

By the two queens he had 5 sons and several daughters. Yayati also married a daughter of the Solar king Paranjaya. Perh. sh was childless. (Brahma Purana). Devanyani presented him Yadu and Turvasu and Sarmistha, Druhyu, Anu and

Puru, Yadu was the eldest and Puru the youngest, prince. All but Puru, were very disobedient to their father. Impatient of his long reign, perh. not less than 50 years, the eldest prince Yadu revolted against his father. Princes Druhyu, Anu and Turvasu followed Yadu who proclaimed him self emperor and began to rule from a new capital on the Ganges. He summoned the vassal kings to pay him homage and even insulted and punished many who refused to do so. He even thought of imprisoning his old father. But Yayati promptly put down the rebellion and pardoned the Princes. He now thought of retirement. But before going, he set aside the 4 elder princes from the throne and declared the youngest and obedient son Puru as heir. On the coronation day, the leading Brahmans, sages and others came and asked Yayati why he was going to enthrone Puru to the exclusion of the 4 elder princes. Yayati spoke of their insubordination and they were satisfied. He gave Puru the large kingdom and 4 minor kingdoms to the 4 other sons, under Puru. Thus, Puru got the Doab and other parts of the empire. Turvasu got the south-eastern part. Druhyu got the western part. Yadu got a small kingdom in the Deccan ; Anu was placed in the North. They were all under Puru. Having made these arrangements, Yayati repaired to the Bhrindatunga Hill where he lived with his queens for some

years yet. (Mahabh. Book I. Chap. 89 ; also Dhritarashtra's counsels to Duryyodhana before the War, &c.)

The good counsels of Yayati to his son Puru, at the time of coronation are well worth quoting here.—

"All the lands that lie between the Ganges and the Jumna are thine. My son, the peaceful is superior to the angry; the patient to the impatient, man to lower animals and the learned to the unlettered. Never take revenge ; don't tyrannize over others ; don't speak harshly to others ; don't subdue your enemies by low means. Never displease others by your tongue-bolts. Bear up patiently all malice, all abuse &c. Be merciful, friendly, charitable and affable to all. Honor the respectable. Always give, but never beg."

Five distinguished dynasties sprang up from the five heroic sons of Yayati, all of whom are honored in the Rig-Veda for their valour and munificent donations to the seers. Puru's was the main line. Yadu's was the Yadava line afterwards famous in the Deccan and western India. Krishna was born of it. Druhyu's was the famous Bhoja clan of Central Province and Malwa. The children of Turvasu, living in the west, in the land of Raja Varuna, became known as *Yawanas*. They probably marched westward, reached Egypt and finally settled in Greece. The Greeks also claim

to be the sons of Ourunos. Their language, mythology, custom &c. clearly show their Indian origin. Hindu tradition abandons Anu and notes that he went to the west and became the king of a *Mlechcha Desa*. Puru was a good ruler and perhaps reigned till 2600 B. C.

About this time, a mighty and generous king named Sudāsa ruled in N. W. India. His father was Atithigva (alias Pijavana or Divodasa) and grandfather, Devabana (R. V. I. 51. 6; I. 112. 14; I. 130. 7). They were Non-Aryan kings, though we do not know their line. It is said that with Indra's help, Sudasa succeeded in conquering many countries. *The Aitareya Brahmana* states that Raja Sudasa conquered the whole of India. The Rig-Veda calls him the greatest hero of the age. His glories evoked the jealousy of other mighty kings. Under the leadership of Anu and Druhyu, an army of 6,666 men took the field against Sudasa; but he signally defeated them (R. V. VII. 18.) At one time, Sudasa defeated 10 independent kings who had come against him with a large combined army. The action is known as "The Battle of the Ten Tribes." Raja Sudasa killed over 60,000 soldiers in it. (R. V. VII. 18.)

Sudasa was a very great patron of learning, religion and good works. His patronage to Vasista, Visvamitra and their children are thankfully mentioned in the Rig-Veda. (These sages should not

be confounded with the later sages of like names) On one occasion, Sudasa gave to Tritsu (title, *Vasista*) 200 cows, 2 cars, 4 horses and many gold ornaments. Other poets and learned men also always received many benefits at his hands. Vasista has amply praised Sudasa in R. V. VII. 22-23. To encourage learning and religious deeds, his purse was always open. He was ever kind to the poor and very hospitable to guests and strangers.

The Rig-Veda makes repeated mention of many worthy kings and emperors of the period. Of them, some are busy with conquests, some with grand sacrifices, some are becoming *rajarshis* by pious deeds and life ; some are becoming famous by good administration. Such scrambling for overlordship continued for centuries.

7. Visvagaswa. (Mahabh.) 2660 to 2620 B. C.

The sixth Solar king Prithu, a good ruler, was succeeded by Visvagaswa, said to have been very powerful, heroic, magnanimous and endowed with all other princely qualities. His cavalry, the finest in the land, never came back defeated from any quarters. His conquests, sacrifices and gifts were numerous. (Mahabh. Anukramanika). He was succeeded by Ardra, perh. in 2620 B. C.) a mere blank name. Probably he was very mild, and peaceful. The 9th king Yuvanaswa the First, is also mentioned in the Mahabh. Anukramanika as very brave, generous and accomplished. He

married his princess Kaveri to Janhu, born of the line of Amavasū, 2nd son of Pururava. He reigned perh. till 2590 B. C. His son and successor, Sṛāvasta built the city of *Sravastī* (perh. in 2580 B. C.) in N. Oudh, which afterwards became so famous in both Hindu and Buddhist connection (6th C. B. C.) The ruins of *Sravastī* are still extant in Gaur—(now, Gonda district). *Sravasta* was succeeded by his son *Vrihadasva* perh. in 2560 B.C. A very strong cavalry formed the best part of his army. It is said that he was an invincible Raja." He was very mighty, quick and pious. He reigned long, perh. till 2525 B. C. Desirous of retirement he installed Prince *Kuvalasva* on the throne. At that time the great sage *Utanka* appeared and requested him to stay and rid the land of the oppressions of the mighty *Davava* king *Dhundu*. *Vrihadasva* begged to be excused and ordered *Kuvalasva* to check *Dhundu*. The *Daityas* were cousins to the *Deva* Aryans. Yet there was great political enmity between the two Houses. One line of the *Daityas* had attained great power and eminence in the Indian Desert. *Dhundu* was the present king of the Desert. He was a very great hero and his army also very large and strong. Usually he hated the Brahmins, the sages and other Aryan kings.

In bravery and other princely qualities, *Kuvalasva* far surpassed his father. He had many sons

all of whom were learned, powerful and terrible. He was good, pious and heroic. His power of endurance was extraordinary. He was very quick in moving his army. After necessary preparation he declared war upon Dhundu and invaded his Desert kingdom. He led the main part of the army, his sons acting as assistants. A terrible fight ensued and raged long. Loss of lives on both sides, was very great. After a good deal of strenuous exertions, Dhundu was killed by a fire-weapon. Victory earned Kuvalaswa great fame and the glorious title of *Dhundumūra*. (Date perh. 2524 or 23 B. C.) Kuvalaswa ruled till 2500 B. C. (Mahabh.) Ten Solar kings (No 7 to 16) paid great attention to cavalry. Kuvalaswa was succeeded by his eldest son Drirhaswa who was heroic, popular and peaceful. His was probably a long reign. He was succeeded by Haryyaswa the First—a mere blank name. His son and successor was Nikumbhaswa whose exploits and sacrifices made the treasury very weak. Nikumbha was succeeded by his son Sanhataswa (alias, Krisaswa.) But for his wise reduction of the cavalry and curtailment of expenditure, the state could not be saved. He had two sons and one daughter. He ruled perh. till 2400 B. C. It appears that Princess Haimavati was his eldest child. The *Siva* and the *Brahma* Purans made her the next successor. But the majority of the authorities omit her. We

therefore pass on to the next king, No. 17, who is called Prasenajit (2400 B. C.) He was brave, war-like and a great conqueror. He is also noted for his gifts of numberless milch cows. (Mahabli. Peace Book. Chap. 233.) His queen Gauri bore him a very pious and heroic son Yuvanaswa by name. This king was a lamb at home and a lion in the chase. Having subdued many kings, he performed a Horse Sacrifice with great pomp. His gifts were free to all deserving persons. (Mahabli. Peace Book. Chap. 233.)

Being long childless, he left the Raj to the ministers and went to the forest, with the queen, to practise penance for a worthy son. The sage Bhargava and his disciples, pleased with the piety of the king, performed a special sacrifice for him and gave the queen a consecrated food and a nostrum to remove her barrenness. Soon the queen had hopes of an heir. The son born of her, was the renowned Mandhata. From childhood, he received very careful tending and training. He was stately in stature, fair in complexion and strong-built. It is said that he learned archery, the Vedas and the military science very easily. He was crowned at 16.

19. Mandhata)R. V. IV. 42. 8-9 ; VIII 39-40;

I. 112.) B. C. 2460 to 2300,

It appears that Mandhata was the title meaning. "*The Indian Indra.*" The Rig-Veda gives his name

as Durgaha and a Puran calls him Suvindu. But everywhere he is described by his title of *Mandhata*, a fully deserving one. Tradition makes him the greatest emperor of India. It is said that he was great as a man, as a conqueror, as a ruler and a patron of arts, industries and learning. On the assumption of royalty, he first organised a very powerful army which soon became a million strong. With this mighty force, he conquered the whole of India, Ceylon and other islands of the Indian ocean. The most distinguished Indian kings whom he had defeated, were Janamejaya, Angara, Marutta, Sudhanva, Gaya, Puru, Vrihadratha of Anga, Asita, Rama and others. (Mahhabh. Peace Book. Chap. 29.) About this time, the ancient Afghans grew very powerful and turbulent. They often invaded N. India and harassed the people Mandhata defeated them and conquered Gandhara. He was a just and vigorous ruler, It is said that under him, the land was rid of robbers. Unluckily, as the consequence of a long drought, a famine broke out in N W. India.

However, he combatted it successfully. The pious field of Kurukshetra (Carnal) was the site of his numberless sacrifices. Here he performed his Imperial and Horse Sacrifices with great pomp. He gave numberless cows and gold fish to Brahmans. To relieve the famine-stricken people, it is said, he raised hills of boiled rice and curry &c,

excavated tanks of ghee, curd, honey, milk &c. &c. The Rig-Veda has honored him in VIII. 39-40, I 112 and elsewhere. His chief queen was Vindumati, daughter of king Sasavindu. He had 3 sons and 50 daughters. The princesses were all married to the sage Saubhari. Prince Gaura—his grandson on the daughter's side, built a kingdom with Gaur as capital (perh. now Faizabad). About this time, ancient Mathura (Muttra) was the seat of a mighty Daitya kingdom. One day when Mandhata, with an army, was coming back through that state, the Daityas attacked him. The old emperor with his army perished to a man. Thus ended the glorious career of the greatest Indian monarch after a long reign of some 60 years.

When Yuvanaswa II., father to Mandhata was ruling at Oudh, Marutta, a scion of the Solar dynasty (not of Oudh) attained great political eminence in N. India. He was son to king Avikshita descended from Nedishta, a son of Manu. He is described as one of the 5 great Emperors of ancient India. He had conquered all and performed an Imperial Sacrifice. During the latter part of his reign, a *12 years' drought* prevailed in the western half of N. India. A terrible famine followed. Miseries and loss of lives were very great. Even the seers who lived on the sacred river Sarasvati, fled to other countries for food. Only

one young sage remained there, living on fish. He alone remembered the Vedas. The large and noble heart of Marutta ached and, wept for the people. He, with the ministers, spared no pains to relieve the distressed. Marutta of happy memory is still a favorite play on our Indian stage. We have seen that Marutta was defeated by Mandhata. Prince Visala of Marutta's line built Vaisali.

20. Purukutsa. (R. V. IV. 42. 8-9.)

About 2300 B. C. Purukutsa succeeded his father on the throne. Though he was brave and resolute, yet he lacked the tact and skill of a consummate general. The Gandharvas (ancient Afghans) rose in rebellion. He speedily led an expedition against them and was successful in putting it down. The Afghans gathered strength and again raised the standard of rebellion. Nay, they even dreamed of conquering N. India. Purukutsa again marched against them at the head of a strong and large army. But unluckily he was defeated and made captive. This is the only instance of a Solar king's captivity in the enemy's lands and hands. This earned the late king the opprobrious name of *Purukutsa i. e.* one of much ill repute, from *Puru*=much and *kutsa*=censure. As the queen was then pregnant, the ministers and the people could not place any of his brothers on the throne. Prince Muchukunda was a very brave general. He repeatedly defeated the Gau-

darvas and delivered his brother Purukutsa from their hands. He even helped the Devas of the North against their enemies. In the meantime, the queen gave birth to a son. They declared the infant prince king. Prince Ambarisha and Muchukunda were Regents. Purukutsa was set aside from the throne on account of his captivity. He was however, given a small kingdom to rule on the north bank of the river Narmada.

21. Trasaddasyu. (R. V. I. 112 ; IV. 42. 8-9)

Purukutsa ruled for some 5 years only. Then his infant son Trasaddasyu was placed on the throne (2295 B. C). During the king's minority, the ministers and his uncles conducted the state.

He grew up a valiant monarch. Early in life, he had conceived the idea of being amply revenged on the authors of his father's disgrace. So, he led several expeditions against the fierce Gandharvas and shattered their power. The very terror of his name was enough to keep off foreign enemies to attack India for some time. Within India itself, there were still Non-Aryan and Daitya and Danava Aryan Powers, inimical to the Aryans, But all of them kept quiet now. The kingdom of Oudh was highly prosperous under him. The Mahabharata calls him a *royal saint* ; he was magnanimous and stately. He ruled some 70 years (2295 to 2225 B. C) Towards the latter part of his reign the great sage Agastya came to him for some

money to make ornaments for his wife. But knowing that the income and expenditure of the state of Oudh were equal, he refused the king's gift. Agastya next went to the Danava king Ilvala of Central India, who enjoyed the 'reputation of immense wealth at that time. The great sage and his works in the Deccan deserve special notice here. He was the most distinguished sage of India in the twenty-second century B. C. He and his brother Vasista, were sons to Mitra-Varuna and a prostitute Urvasi by name. His true name was Māna (*Vṛihad sanhi'ta*). He is highly honored in the Rig-Veda and all other traditions. He first built his hermitage in the Chhapra district (Behar;) but afterwards repaired to the Vindhya mountain. He spent his whole life to spread Hindu civilisation in the Deccan. With the aid of his brother and disciples, he was highly successful in his mission. The South bowed to the North, attracted by the latter's superior civilisation. The works of Agastya in the field of politics were not less important. About this time, the western coasts of South India were constantly oppressed by the pirates. It is said that after the fall of Vritra, the great Assyrian monarch, the Assyrians of the Mekran coast, being afraid, took to sea and began piracy.

The Indian coasts and merchantmen were often attacked and looted by these people known

to the Hindus by the name of *Kālakeyas*. These men gradually settled in the islands. A large colony of them finally settled in the Malabar Coast. Thus, centuries passed amidst the alternate states of peace and war. In the twenty-second century fresh troubles arose. It would be wrong to suppose that the new northern Mission was universally hailed in the South. There were small but powerful communities who allied with the *Kālakeyas* to strongly oppose the New Mission. The hermitages were attacked, missionaries killed, cows stolen and lots of harms done. Agastya now applied to the kings, received their aid in men and money, formed a strong army and navy by which the enemies were crushed and the sea-pirates hunted out and driven from the islands of the Arabian Sea. After a stay of some 25 or 30 years near the Vindhya, Agastya left for still further South, on the same holy mission, and settled permanently somewhere beyond the Godavari and Krishna. His mission in the new sphere went on with full vigor. While Agastya was busy, civilising the southernmost peninsula, a political disturbance arose in the north. It appears that some Solar king of the north led an expedition for the political conquest of the Deccan. But the Dravidians of the Vindhyan states checked his course, and resolved to turn the table. They formed an alliance and invaded the north. Fight went on

for sometime with success and reverse. At last the Dravidians had the better of it. The Northerners sent an envoy to Agastya to intercede. The great sage came from the south and bade the Dravidian allies desist from further warfare. They obeyed him and stopped,

There is no evidence to show that Agastya had filled any part of the Deccan with the Aryan settlers, True, some Solar and Lunar princes had already penetrated into the south and built small kingdoms there ; but they were mere drops in the ocean of the Dravidians, The only Aryan state that had attained importance and distinction was Vidarbha (Now Berar and its neighbourhood). Agastya married princess Lopamudra of Vidarbha. She was one of the 16 ideally chaste Hindu wives. Her only son was Idhmavaha. (Rig-Veda and the Purans.)

According to *Vishnu Purnana* (Book IV. 1-4), the next king No. 22. was Anaranya whom all other Puranas mark as No. 49. We have followed the majority. Prishadaswa is our next king. He is honored in the Mahabharata as a worthy king, but nothing in particular is known. As the wars of Trasaddasyu emptied the treasury, the king was therefore compelled to reduce the army expenditure by minimising the cavalry. His reign was probably very short. The next king was Tri-dhanva called in the Rig-Veda as Tri-vrishna.

"He was a great patron of learning, protector of the good, wise, brave and wealthy" (R. V. V. 27.) His son Tryaruna was the next king. He was a great Vedic scholar. Like his father he also was a patron of learning. The seer Atri says "The royal saint Tryaruna, son to Trivrishna, has attained great distinction by giving me a cart with two bullocks and ten thousand gold coins." (R. V. V. 27.) The *Sūtyayana Brahmana* gives the following story :—"The Solar king Tryaruna and his priest Vrisa were once driving together in a carriage. On the way, the carriage suddenly ran over a young Brahmin boy who was grievously hurt. A question arose as to who was guilty in the matter. The elders of the royal family declared the priest guilty. At this priest Vrisa's wrath knew no bounds. However, he immediately treated the boy carefully and saved him from death. Vrisa then resigned his priesthood. But the Ikshakus then fell on his feet, begged his pardon and propitiated him in various ways." Tryaruna perhaps ruled till 2200 B. C.

25. Satyavrata (Trisanku) 2200 B.C. to 2175 B.C.

Having crowned Satyavrata on the throne, the pious king Tryaruna passed into religious retirement. Though son to a pious and learned father, yet, before long, he showed himself very wild, by committing three great sins for which they called him *Trisanku* (*i. e.* a king of 3 great sins). His

sins were (1) stealing another's wife, (2) slaughter of a milch cow and (3) eating its beef. All classes of people became highly disgusted with him for these acts. Almost all shunned him. Being dethroned, he left the capital and went to the forest. A terrible famine, caused by long drought, was then raging in the land. During that dire calamity, Trisanku saved the starving Visvamitra family by his hunted meat. (Mahabh. Peace Book.) Helpless and cast away, he asked the aid of Visvamitra, a very influential sage of the age. Visvamitra pardoned and pitied the young king on promise of correction. Trisanku agreed and turned over a new leaf. To atone for his sins, the king took up a long and great sacrifice. The priest declined to preside. Upon this, Trisanku asked Visvamitra who came and began the sacrifice in right earnest. But very great opposition from the priests and the Brahmanas obstructed its completion. No rishi, no Brahmana, no friend came to the sacrifice as all regarded Trisanku as *Chandala* (Hater). The king, helpless, looked to Visvamitra who, roused by the opposition, exerted himself to the utmost and induced, by his superior learning and penance, many Brahmanas and rishis to be present and accept the king's gifts &c. The sacrifice met with half success. His queen was Satyaratha by whom he had the renowned son Harichandra. (Hari-vansa XII. 13-B)

26. Harischandra (Perh. 2175 to 2130 B. C.)

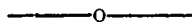
On the retirement of Trisanku, his son Harischandra ascended the throne. He was extremely handsome, pious and very warlike. Having subdued the kings of India, he had celebrated an Imperial sacrifice with such pomp that it ever remained unsurpassed and was only equalled by that of Yudhisthira the Just (14th C. B. C.) It is said that Harischandra gave to all 5 times more than what they had asked. Of the long roll of ancient Hindu kings, only Marutta and Harischandra were deemed by the Indians as worthy rivals of Indra. (Mahabh. Salya Book, Chap. 20) The king had built a town called Harischandrapura or Saubhapura. It appears that prowess and fame had turned his head. He grew insolent and now dishonored Brahmans, sages and even great seers. Ere long he fell ill of plethora. It is said that he was cured of it by the offer of a human sacrifice. (*Aitareya Brahmana*.) The growing unpopularity of the emperor reached the ears of the illustrious sage Visvamitra who had saved his father Trisanku from disgrace. He now resolved to correct Harischandra. It so happened that one fine morning, the king, out on hunting, was passing by the hermitage of Visvamitra, not far from the capital, where, implored by several girls tied by the great sage for having torn his flowerplants, he liberated them out of compassion

This immediately brought him into an unpleasant contact with the sage. As the king boasted of his large heart, Visvamitra asked a gift of him; the king agreed to make. The sage asked his kingdom. The king also, to be truthful, gave it. As a gift to a Brahman is always to be made with a suitable fee, the sage demanded it, but the king could not pay. The sage, with affected anger, pressed the king hard for the fee. At last, the king sold himself to a *doma* (funeral assistant) of Benares and sold also his queen and the only prince to a Brahmana of the same sacred place, to pay the fee. Shortly after, the ex-queen Saivya came to the burning-ghat of Kasi to cremate her son Rohitasva, bitten by a snake while culling flower for the Brahman master. The royal pair recognised each other after a puzzle. Visvamitra now appeared and revived the prince by a nostrum.

And admiring the king's extreme devotedness to virtue and truth, the sage returned the realm, so long managed by the ministry. The royal party then went back to Oudh amidst the rejoings and applause of all. Harischandra ruled till the prince was of age. His happy memory is still cherished by the millions of Hindus on the stage and elsewhere.

Visvamitra was connected with the royal family of Oudh. His grand-father Kusika, a Lunar king of Canouj, had married the daughter of king Puru-

kutsa of Oudh. (Harivansa). Visvamitra was duly crowned and ruled for a short time. But he was not at all heroic. He was often defeated by his enemies. On one occasion, when coming back from a hunting excursion, he invited himself to the hospitality of the distinguished sage Vasista. The latter however, was not then in. The soldiers of Visvamitra tore the flower-plants and branches of the fruit-trees to feed the horses, camels and elephants. Vasista on return to his hermitage, grew very angry. An unpleasant affray ensued. Vasist's army, mostly composed of sturdy Non-Aryans soon routed the army of Visvamitra who smarting under grief, repaired to Canouj. Being of a religious turn of mind, he abdicated in favor of his eldest prince and turned a recluse. By self-culture and penance, he soon grew up a very powerful sage and ranked as a Brahmana. His son Susruta was trained as a great physician. His daughter Sakuntala was fostered by Kanva and married to Dushyanta. The Rig-Veda gives the name as Tritsu and his title as Vasista. He was a High Priest to all great monarchs and a *kulapati* (Chancellor) to a Residential University. He fed and taught over 10 000 disciples in different parts of N. India. The rivalry of Visvamitra with him is notorious.



Harischandra was succeeded by his son Rohitaswa. He built Rohitasvapura, now *Rhota garh*. He appears to have had 3 sons (Brahma P.) Haritaswa, the eldest prince perhaps succeeded him; but he died soon after. The next king was Champa who built Champapuri, perhaps near modern Bhagalpur in Eastern Behar. The next king was Sudeva, noted as a good ruler. His son and successor Vijaya-nandana was a very great hero. It is said that his army never knew defeat. His name and fame appear from the Mahabharata, the Purans and elsewhere. The great Jain scholar Hemchandra has noted him as one of the 63 "*great men*" of ancient India. He was succeeded by his son Bharuka. This king was averse to fighting and loved peace. He applied himself vigorously to improve the condition of his people. This good king was succeeded by his son Vrika, the Terrible. About this time, the Haihayas, and the Talajanghas—two offshoots of the Lunar Dynasty grew very powerful in Central and South-west India. The power and prosperity of Kosala, became an eyesore to them. So they resolved to ruin it. But Vrika baffled all their attempts to do so. This heroic king prob. ruled till 2000 B. C. when his son Bahuka (the *Longi-Manus*) succeeded him.

33. Bahuka (Perh. 2000 to 1995 B. C.

Bahuka was, no doubt, a worthy king. He knew to what grave dangers Kosala now lay exposed.

So he lost no time and gave himself up to mobilisation. The Haihayas and Talajanghas again attacked Oudh but were defeated. Now they allied with the Yavanas, the Hunas, the Paradas, the Sakas, the Keralas, the Chinese (Prob. Nepalese or people, north of Himalayas) the Cholas &c. The allies attacked Ayodhya. Bahuka fought hard but could not prevail against the enormous odds. The "*Invincible City*" was conquered by the enemies. Bahuka, with his two queens withdrew to the hermitage of sage Aurva in the Himalaya Queen Yadavi was then pregnant. Out of jealousy, the other queen poisoned her. But Aurva saved her by a medicinal drug Bahuka died in the meantime. The pregnant queen wished to be a *Sati* but was stayed by the sage, in whose hermitage prince Sagara (lit *sa* = with, and *gara* = poison) was born. Aurva taught him the entire Vedas, various arms and fire weapons. Sagara collected a strong army and attacked Ayodhya. The people of Kosala flocked to his standard. After a hard struggle, the Haihayas and the Talajanghas were beaten off. Oudh was regained. Aurva gave Sagara material assistance. His ancestors, of the Bhrigu clan, were priest to the Haihayas who had robbed them of their treasure for military purposes. This led to a battle in which most of the priests were killed. The mother of Aurva, then pregnant fled to the Himalaya where Aurva was born. So, the great sage was a sworn enemy of the Haihayas.

About 2002 B. C., Queen Semiramis of Assyria invaded India and conquered a part of it. The account is given by Diodorus who took it from Ctesias. The Queen marched with a large army and fought with Sthavarapati, Gk. *Stabrobates* i. e. Lord of the Earth, apparently a king on the right bank of the Indus. She founded the city of Kophen on the R. Kabul. This proves that at this time, the country on the right bank of the Upper Indus was subject and paid tribute to, the Assyrians.

(Historians' History of the World. Vol. II.)

34. Sagara (Perh. 1975 to 1925 B. C.)

Having regained the throne, Sagara thought of signalling the power and glory of Kosala once more. So, he collected a very strong and large army, attacked his father's enemies and crushed them in several battles. We are told that Sagara was going to annihilate the several non-Aryan Powers that had allied with the Haihayas. But those, now helpless, applied to priest Vasista at whose intercession Sagara spared their lives and liberty, but punished them in various ways. He laid them all under an interdict. Thus, those peoples though originally pure Kshatriyas, were now forced to turn impure and fallen.

After immense conquests in India and the southern sea, Sagara became an overlord. Then, desirous of performing a Horse-Sacrifice, he let

• loose the horse with some princes and an army 60,000 strong.

Passing through various countries, the horse at last had come to Bengal where it was stolen all on a sudden by a Dravidian Chief and placed in the hermitage of a great sage named Kapila, who lived near the mouths of the Ganges. The princes and the army, after a good deal of search came to Kapila and finding the horse near him, rashly charged him with the theft of the sacrificial beast. It is said that the princes and the whole army fell victim to the wrath of Kapila, then shining like a perfect mass of splendour. When this unhappy news reached Sagara, he forth with sent his grandson Ansuman to Kapila. The young prince, under proper escorts, went to the great sage, tendered to him his grand-father's humble regard and propitiated him with prayers and went back to Ayodhya with the horse. The sacrifice was duly performed with great pomp.

Sagara was very pious and popular, but not happy in his private life. His first life was spent in hard fighting. He had two queens viz, Kesini (princess of Vidarbha) and Sumati, but both of them were long childless. So, leaving the raj on the ministers, Sagara went to the sage Bhrigu in the Himalaya where he, with the queens, practised penance long. Bhrigu then gave the queens a drug each, by which Kesini presented Sagara

a son. Sumati bore him several sons. The eldest, prince Asamanjas born of Kesini grew up a very wicked lad. He oppressed the citizens in various ways. If not sufficiently respected, he would even hurl boys, bound hand and foot, into the river. The citizens complained to Sagara. The old emperor banished Asamanjas from the realm. After exile, the prince became very good; but he was not recalled. His son Ansuman was crowned. Then Sagara passed into religious retirement. He ruled over 50 years and left the raj in a highly prosperous condition. (Mat. Purana. Chap 12. see also Vis. P. Book IV ; Padma P. Heaven Part. Ch. 15.)

The following two kings Nos. 35 and 36, are a'most blank names, As the realm was now without a thorn, Ansuman gave himself exclusively to religion. He is called a *rajarshi i. e.* a royal sage. With him, perhaps closed the twentieth century. Having installed his pious son, Dilipa the First on the throne, about 1900 B. C., Ansuman turned an ascetic. His son Dilipa I., after a short peaceful reign of some 10 or 12 years, withdrew to the Himalaya for life-long penitential purposes.

37. Bhagiratha 1890 to 1850 B. C.). On the early retirement of his father, he ascended the throne. He was physically very weak in early life, but by the benediction of the learned but de-

formed sage Ashtā-vakra, his weakness, was off. His physique gradually became very strong. Tradition makes him one of the 5 great emperors of ancient India. He was very pious, wise, learned, brave and kind. It is said that after Mandhata, India had not witnessed a more powerful king than Bhagiratha to whom bowed all the kings of India. His overlordship was distinctly marked by the performance of an Imperial Sacrifice and a Horse Sacrifice, besides many minor sacrifices. He showed greatness in not taking any tribute from the subdued kings. His gifts were free and amounted to a million in the shape of slave girls, chariots, elephants, horse, cattle, goats and sheep. Besides, he gave to all whatever they asked. As a king he was exceedingly popular. After a splendid reign of some 40 years, he left the Raj to his able ministers, repaired to the source of the Ganges, north of the Himalayas where he practised penance along with his queen, with the object of having an offspring. There after sometime, a prince was born to him to the great delight of himself and his people. A popular legend gives this monarch the credit of bringing down the Ganges from the north on the Indian plains. This is wrong; for, the Rig-Veda tells us that at the confluence of the Ganges and the Yamuna, Brahma himself, Varuna, Soma and other mighty kings had performed various sacrifices. Hence is the name Pṛa-

yaṇa i, c. an excellent place of sacrifice. The probable fact is that the sanctity of the Ganges originated with this emperor. The Indus and the Sarasvati were sacred to the Vedic Aryans. The Sarayu was holy to the people of Kosala. Now Bhagiratha declared the Gangā as sacred to all.

Prince Srutasena, son to Bhagiratha, was placed on the throne by the sages, people and the ministers about c. 1835 B. C. We know nothing of him. The next king, Nabhaga, was son and successor to Srutasena. It is said that in direct opposition to his father's wishes, he had married a fair Vaisyā lass, which displeased his father so much that he disinherited him. He obeyed his father, left the palace and practised severe penance in a distant hermitage, accompanied by his wife. The king, afterwards recalled him into his favor, and duly crowned him. Nabhaga was a very powerful monarch. The Mahabharata tells us that he asserted his overlordship after having subdued the kings of India and performed an Imperial sacrifice as a token of his suzerainty. He probably ruled till c. 1800 B. C., when he left the Raj to his worthy son Amvarisha.

40. Amvarisha (Perh. C. 1800 to 1775 B. C.). He proved a very valiant monarch. It appears that he had made fighting his sole business in life. It is said that in numberless battles, he fought no less than a million of soldiers. He had defeated

many kings, and conquered many lands, Every conquest was followed by a sacrifice in which various foods, drinks, music, sports and amusements were arranged for the entertainment of all classes of people. He gave away to the Brahmans over a billion of cows. His other gifts were so liberal and general that the great seers declared that nobody had ever witnessed nor would ever see their like in India. He had a very fair daughter Srimati by name. For her, even two eminent sages fought with him though without success. He was a Vishnuvite and a very popular ruler.

About this time or even earlier, numerous Aryan colonies of the Indo-Germanic Family were forming new settlements on the shores of the Mediterranean Sea. The Rig-Veda states that *Hariyupia* (perh. eastern Europe) and *Roosam* (most probab. *Lithuania* in Russia) had been colonised by the Aryans before 3,000 B. C. In about 1800 B. C. India itself presents to us 3 distinct regions v'z, (i) the Aryan region between the Himalays and the Vindhya and Eastern Afghanistan to Mithila and Benares : This contained Aryyavarta, Brahmavarta, Brahmarshidesa and Madhyadesa including the countries of Eastern Afghanistan, Kasmir, Panjab, Carnal Matsya, Surasena, Antarvedi (the Doab), Kosala, Mithila and Kasi. (ii) The Vāhya desa i. e. Half-Aryan region including Sindh, Sauvira, Cathiawar, Gujrat, Magadh. Anga

(east Behar), Vanga (Bengal &c. (iii) The Deccan. The Vedic civilisation was prevalent in the first, the Vratya-Aryan in the 2nd and the Dravidian-Aryan in the 3rd region. Of the "*Aryya-Mlechchha*" countries, Magadh was the most prominent. When the Aryans were in the Panjab, then even Bengal was powerful and civilised. The Aryans, jealous of the Bengalis abused them as "noseless," "irreligious" and speechless birds." Magadh is called Kikata in the R. V. III. 53. 14; it is also mentioned in the Y. Veda and the Ath. Veda (V. 22. 14) which states that *fever* prevailed there. The Aryans hated the East Indians much. For, they never milked the cow for a sacrifice nor lighted a fire for the same (R. V.). The philologist Yaska called *Kikata* (Magadh) a "Home of the Non-Aryans. The Atharva Veda, Vratya Part. XV. 2. 1-4, and the Tandya Brahmana XVII. 1-4, describe the corrupt manners of those peoples. It is said that the Magadhans used an Aryan tongue. Dr. Beridell Kith thinks that a Prakrit dialect was current among them. Mithila was a chief centre of the Aryan Vedic civilisation. Mithila gave light to the eastern provinces. In spite of many prohibitive laws, many Aryan priests, scholars missionaries &c, lived in Magadh, Anga, Vanga &c, and gradually spread the Aryan civilisation among the people (Sankhyayana Aranyaka VII 13.) Yet it is plain that the Vedic civilisa-

tion did not enslave the Magadhan cult and culture. However, the suitable name of the Vindhya (the Barrier) and the mention of rice, elephants, large tigers and some peculiar plants, &c in the Vedas, clearly indicate the eastward migration of the Aryans.

Another point deserves notice here. About this time, the Indo Iranian separation took place. By this time not only the Gangetic Aryans had differed from the primitive Indo-Aryan tribes of the Upper Indus in manners, customs and some religious rites, but even the latter differed from one another, especially about religious matters. Religious differences led some of those Northwestern Aryans to seek a new home in the Iranian table-land. These were the ancient Parsis who took from India their mythology, language, 4 castes &c. Babylon is mentioned in the Rig-Veda. A plate discovered by the German scholar Hugo Winckler states that 3,300 years ago *i. e.* in 1385 B. C., in a treaty between two kings of Babylon, mention is made of their gods Mithra, Varuna, Indra &c, in course of other things, The Parsis maintained their religion and liberty till 641 A. D., when defeated by the Arabs, they embraced Islam. Some however, fled to the mountains, and some to Cabul. Again when Cabul was defeated and converted by the Arabs in the 8th century A. D., the Parsis fled from there and

came to Bombay in India and have been living with us for over a thousand years. Though very small in number—being hardly over a lakh, they are an influential community. They are mostly given to trade. They serve India in various ways. Chiefly through their exertions, our Indian products reach the foreign markets of the world. Daddabhoj Naoroji, Sir Ratan Tata and several others of the sect, are ornaments of the empire.

After Amvarisha, the power of Kosala seems to have declined under the following 13 kings. Sindhu-dwipa, son and successor of Amvarisha, though mighty, yet passed most of his life at the sacred capital of *Prithudaka* on the north bank of the *Sarasvati*, where he is said to have attained great Brahminhood. His son Ayutaswa succeeded him. Bhangāsuri was perhaps his other name. He was mighty and good. His son Rituparna or Ritupala ruled in the middle of the 18th century B. C. He had sheltered Nala, king of Nishadha (prob. *Nirwarā* in Rajputna) in his distress caused by the loss of his kingdom by a stake in gambling with his younger brother. His faithful queen Damayanti, abandoned in the wood by her lord arrived at her father's house after a good deal of trouble and sent men in different directions in quest of Nala. At last, the scent of Nala was brought from Oudh by a Brahmana messenger. Damayanti, under approval of her mother but

without the knowledge of her father, king Bhima of Vidarbha (Berar), proclaimed her intention of choosing a worthy husband. Young Rituparna wished to attend the marriage-assembly. So, he ordered his charioteer Vahuka (Nala in disguise) to be ready. Nala was very skilled in coachmanship and Rituparna in gambling. On the way, they learned each other's art. They arrived at Kundina, the capital of Berar. The king received Rituparna in state and then asked the cause of his coming there. Rituparna was surprised at this. In the meantime, Nala was recognised and reunited with Danayanti. Rituparna was very glad to learn the fact. He soon left for his capital, begging leave of both Bhima and Nala. The latter soon regained his kingdom.

It is already noted that Sagara had almost crushed the powerful Haihayas of Mahishmati, near the mouths of the river Narmada, in the 20th century B. C. The following two centuries found them very powerful again. In the 18th century B. C. Arjuna, son to Kritavirayya, of that Haihaya clan was the greatest monarch in India. He was a Jain by religion. He is described as one of the 5 great emperors of ancient India. He is said to have conquered not only India, but also the following 18 islands of the sea. *Indra* (perhaps then the Indus delta), *Chandra* (?), *Coseru* (Cutch), *Malaya* (Maldiv). *Tamroku* (Ceylon).

Gabhastiman (Andaman), *Naga* (Nicobar), *Saunhya* (Sumatra), *Baruna* (Borneo), *Gandharva* (Java ?), *Baraha* (Bali), *Kanka* (Cocos), *Kumuda*(?) *Saukha* (Honkong), *Bhadraraka* (?) *Javangaka* (Japan). *Kumari* (?) &c. The century from c. 1750 to 1650 B. C. was one of great unrest, rapine and bloodshed arising from the great rivalry between the Jains and the Hindus; between the Brahmans and the Warriors; between the Vasista and the Visvamitra Families.

The sorts of Arjuna were regular tyrants. Their oppressions forced the Brahmans to fight. It is said that the Brahmans, aided by the Vaisyas and the Sudras, attacked the powerful Haihayas But, for the want of an able general, the allies were defeated. The Brahmans now discovered their error, appointed a *Senapati* (commander) worthy to lead the allies, army again against the Haihayas. This time, the Brahmans were victorious and the enemies singtrally defeated. (Mahabh. Drona Book, Chap. 50.)

We have seen that Brahmans in general were being slighted by the warriors There were of course several reasons for it. The *Jinas* were all princes. The *warriors* were not only fighters, but also philosophers—religious instructors and composers of Upanishads On the other hand, the Brahmin brain was growing poor. The versatile genius that had characterised the early

Aryans, was now rare in the Brahmans of the Indo-Gangetic plain. True, they still clung to the Vedic religion, but they lacked the moral force, the true spirit of the earlier seers. The Brahmans now delighted in almost lifeless but pompous rites and rituals. *Sacrifice* (formerly *holy communion*) now meant an offering of man, beast birds &c to gods.

The Haihayas, defeated by the Brahmanas, kept quiet for some time. But ere long they again provoked the Brahmans who not only crushed them but also exterminated the entire Kshatriya race of India. The case was briefly this :—The sons of Arjuna went to the Himalayas on hunting excursions. There they one day did lots of harm to the hermitage of Jamadagni, grandson to the sage Aurva. An affray ensued with the result that the sacrificial cow of the sage was forcibly taken by the Haihayas to their capital. Jamadagni had married princess Renuka of Vidarbha and had 5 sons by her. The great Brahman warrior Parasurama was their youngest son. Coming home back, the hero learnt everything and soon marched with an army, beat the Haihayas and brought back the cow. Before long, the Haihayas again came with an army to punish the young Brahman hero. But Parasurama and his brothers were not in. The Brahman army fought hard but in vain. Jamadagni was seized

and brutally murdered. His wife Renuka also was struck and left half-dead. The whole hermitage was dismantled and upset. Parasurama came home the same day. Soon he collected a very strong army, attacked the Haihayas and after several battles, crushed them. He next turned his victorious arms against the warrior class of India. His great object was to prune down the overweening spirit of the Kshatriyas and to re-establish the supremacy of the Brahmanas. He entered into a long war in which he fought 21 battles and killed all the worthy Kshatriyas of N. India. He now gave Aryyavarta to the Brahmans and went to the Deccan, built his hermitage on the Mahendra Parvata (Eastern Ghat) and spread Hindu civilisation there. It is said that he had filled Malabar, Konkan and other parts of the Deccan with Aryan settlers from North India. He never married and lived to a good old age. Kurukshe-
tra was his favorite field of battle. He had performed an *Asvamedha* and a *Bijapeya* Sacrifice, (Mahabh Peace Book, Chap. 48-49) As soon as the great Brahmanic War was over, the Non-Aryan Chiefs, finding North India destitute of heroes, began to cause political disorders all over the country. The Brahmans, now helpless and anxious, thought of the means of saving the land. After search, they found the following survivors :

(1) some pious Kshatriyas of the Haihaya race.

(2) The son of Viduratha of the Paurava dynasty, saved by the people in the Rikshavan hill. (3) The son of king Sudasa of Kosala, kindly saved by Parasara : he was brought up as a Sudra. (4) Gopati, son of king Sibi was saved in a wood, fed by milk alone. (5) Vatsa, son of Pratarddana was saved in the pasture-ground amidst the calves, nourished by milk alone. (6) A Brahman, living on the Ganges, had saved the son of Diviratha, grandson of Dadhivahana. (7) Sage Bhuri-bhuti had saved prince Vrihadratha, on the Gridhrakuta Hill amidst the Non-Aryan people. (8) Some powerful warriors of the Marutta dynasty had fled into the sea and saved them there. Kasyapa, Parasara and others re-instated those princes to their several kingdoms. Besides, the holy and young sages were engaged to raise up issue in the widowed queens of the warrior class. These new scions, duly grown up saved the land. (Mahabh. Peace Book, Chap. 49). Some suppose that after the destructive war. fresh Aryan colonies came from the north and settled in India. We find no proof of it.

Artiprani (alias Sarvakama) succeeded his father Rituparna to the kingdom of Kosala. He was a good king and a great friend of the poor. He may have ruled long, perh. til 1600 B.C. His son Sudasa, the next king of Oudh, proved a very wicked tyrant. He was most probably killed

by Parasurama about 1570 B. C. Through fear of the young Brahman hero, the queen of Sudasa had given birth to a prince in the priest's house Parasara brought up the prince as a Sudra child. Hence he was called Sarvakarma.

Sarvakarma came to the throne perh. not later than 1560 B. C. He hated the Brahmans from his heart of hearts. By constant thoughts of revenge, his reason began to give way. Oneday, while coming back from chase, through a narrow path in the wood, he met his priest Saktri, eldest son of Vasista, whom he kicked and whipped for not giving way to him. This act earned him the opprobrious title of *Kalmashapāda* i. e. "a king of sinful foot." Before long, the king grew almost mad, left the Raj and wandered in the forests and elsewhere wildly. His queen Madayanti, the model of a faithful wife, followed him wherever he went. The king did not recover soon. One day in the wood, driven by hunger, he is said to have forcibly seized a Brahman while in embrace. Despite the entreaties of his wife, he killed the Brahman and sucked his blood. The distressed Brahmani cursed him to die in an embrace. After 12 years, the king came to himself and returned to his capital. One day, when he was about to mate, the queen reminded him of the curse. As she was childless, the king permitted her to raise up issue by Vasista. She conceived, but did not deliver

even after due time. Vasista came and struck the womb with a piece of stone. This helped the delivery soon. The prince, born after the stone-stroke, was called Asmaka from *asman*, stone. The prince was crowned perh. in 1530 B.C. He had built a town called Paudanya. At this time, Amāvasu, son of Raubhya and grandson of Visvamitra went to Parasurama and told him of his vow. Angry at the Kshatriya revival of N. India, he again came to the north and killed the warriors. His attack on Ayodhya was so sudden that the young prince Asmaka was saved only by a large number of naked women placed at different parts of the city. Being saved by women, the prince was called *Nari-kavacha*. After the war, he remained as the only *Mula* (root) of the warrior class, therefore his crown-name was Mulaka. He and the following kings, till No. 53 were not so brave. The sixteenth century closed with Ilavila.

The kingdom of Kosala again ranked as the first power in India under the following 5 kings viz Dilipa to Ramachandra Nos. 54 to 58. Dilipa II., son to Ilabila and grandson to Duliduha, both mentioned in the Mahabharata as worthy kings, came to the throne about 1500 B. C. He was unrivalled in archery, stately in person, fair in complexion and an accomplished statesman. He was a very wise, good and just ruler. He was very merciful to the Feudatory Chiefs. He made some

fresh conquests. His kingdom was highly prosperous. It is said that famine, theft, premature death were rare in his reign. His queen Suda-kshina, princess of Magadh, being long childless, he went to his priests who gave his queen consecrated milk with a drug swallowing which, she soon conceived. The son born of her afterwards became the famous king Raghu, Dilipa performed numerous sacrifices. Having crowned Ragu, Dilipa and his queen, passed into religious retirement. (Raghuvansa and Mahabharat). Raghu was a very good and warlike king. Kalidasa, in his *Raghuvansa*, canto IV, describes the extensive conquests of Raghu in India and outside. Now, the point is "Are they true or imaginary"? Some regard them as imaginary and a magnified account of Samudra Gupta's Indian conquests. I cannot say how far this idea can be maintained. Many reasons incline us to place Kalidasa in the 1st century A. D. Astronomical considerations have led some recent scholars of Europe to place the great poet not beyond the 3rd century A. D. The history of the Solar Dynasty was current in Kalidasa's time, which was the source of his inspiration. Beyond controversy, Raghu was a colossal figure as all traditions look to Raghu as a line-maker Raghu's Line, Raghu's children and the like expressions abound in the Sanskrit epics

Below is given an outline of Raghu's conquests. From Oudh, Raghu marched down, in fine winter, to Suhma (a small country between Orissa and Bengal), conquering several kings on the way. The Suhman kings yielded easily. Next he attacked Bengal. But the Bengalis opposed him bravely in their war-vessels, but were defeated by him. He erected pillars of victory on the islands of the Ganges. This shows how powerful Bengal was in those remote times. Perhaps these Bengalis were then mostly Dravidians. Next, by an elephant-bridge, he crossed the R. Kapisa and attacked Orissa which was easily won. He next attacked Kalinga and conquered it after a hard struggle. Having released and reinstated the Kalinga king, he marched for the south, doubled the Cape and then turned northward. The kings of Pandya, Keral, Malaya, Western Ghaut, Konkan and other chiefs of the western coast of India, being subdued, paid him much wealth. From the Indus he went to conquer Persia. After a very fierce fighting, the Persians surrendered. Thence he came to ancient Afghanistan where his army drank much grapes-wine. Thence turning to the north, he arrived on the western bank of the Indus. There he defeated the Huna kings after severe fighting. The Kambojas yielded and paid him wealth and fine horses, Thence he went to the Himalayas where he defeated 7 different wild

tribes. Then passing through Tibbet, he reached the eastern-most India, crossed the Lauhitya *i.e.* R. Brahmaputra and came upon Prag-jyotish (Assam). The king of Kamarupa yielded easily and gave him his best elephants as presents. Thence he returned to Ayodhya. He next performed the *Visvajit* sacrifice and gave away all his belongings to the Brahmans and the poor. His son was Aja who married fair Indumati, the Bhoja princess of Vidarbha. Shortly after, having crowned Aja, Raghu turned an anchorite. But Aja begged Raghu not to go to forest. So, Raghu built a cot in the suburb where he used to give instructions to Aja and the ministers. After some years, Raghu died in peace. Being an ascetic, he was interred and not burnt. Aja was a little too sensitive, kindhearted and beneficent ruler. He was a patron of learning. By Indumati, he had a very worthy son in Prince Dasaratha.

When the Prince had reached his youth, Aja left the Raj to him and began to live with the queen in a garden outside the town. Here, one day, the queen suddenly fell ill and died. Now the sorrows of Aja knew no bounds. He almost turned mad. In this distempered state he lived for 7 or 8 years more. Then one day, his dead body was found floating on the Sarayu. As a king, Dasaratha was heroic, truthful, popular and merciful. The kingdom was highly prosperous

under him. The seers honored him in the Rig-Veda. Leaving Kosala well-guarded under his 8 ministers, Dasaratha was out on his Indian conquests, in which he was fully triumphant. Of course conquests in those days simply meant temporary subdual of kings, their payment of tributes and presents, attendance upon the imperial victor during his sacrifice. Dasaratha performed a Horse sacrifice with great *eclat* on the tract between the Sarayu and the Tamasa. Princess Santa, his only child, by an inferior queen, he gave to his friend Lomapada, king of Anga (East Behar), Santa was married to sage Rishyasringa who performed a special sacrifice for the male issue of Dasaratha. Indeed, Dasaratha obtained 4 sons by his 3 queens viz, Kausalya of South Kosala, Kaikeyi of Kekaya (N. W. India) and Sumitra of Magadh. The princes received very careful training at the hands of competent sages. They all married in the royal family of Mithila (North Behar) Rama, the eldest Prince had to win fair Sita, daughter of Siradhvaja Janaka by his queen Susatya, after a clear test of his strength in the shape of breaking Siva's adamantine bow, long preserved in the house of the Janakas. Dasaratha, now old, was going to crown Rama, then a heroic lad of some 30 springs, when Kaikeyi stepped in and asked the throne for her own son Bharata and the exile of Rama for 14 years. On hearing this, the old king

fainted. But Rama, learning that his father had promised his step-mother 2 boons on a previous occasion cheerfully bowed to his awful destiny and left Ayodhya the same day with his wife Sita and brother Lakshmana, amidst the loud wailings of all. The old king succumbed to grief on the sixth night. Bharata, then living with his grandfather in Kekaya, knew nothing of these unhappy incidents at home. The priests and the ministers soon brought him to Ayodhya, thus upset by an irony of Fate. Having learnt all, Bharata became really sorry, chid his mother for her wickedness and then set out with the leading men to bring Rama back. But Rama would not come back and desired Bharata to rule for the benefit of the people. Saintly Bharata ruled Kosala as the Regent, refusing all royal honours and placing the shoes of Rama on the throne, from a village called Nandigram, not far from Ayodhya. Rama passed 10 happy years in the virgin forests of the Central Province. Thence he shifted further south and lived on the Godavari. About this time, Ravana, a powerful Tamil king, ruled at Lanka, capital of Sinhala. The southernmost parts of India also formed a part of his dominions. Ravana gave these Indian tracts to his sister Surpanakha a fair young widow, under the protection of his grand-father Malyavan as Viceroy. Hearing of the banished princes, Surpanakha one day came

to Rama, with only a few attendants and asked him to go to her capital and live with her. Rama regretted his inability, as he was with his wife. Then she turned to Lakshmana who also begged to be excused on the score of his being a married man. Her passionate entreaties to Lakshmana evoked a laughter of Sita. Surpanakha, now indignant, was going to attack Sita, when Lakshmana stopped her and smote her nose and ears with his sharp sword. Loaded with disgrace, she went back to her grand-father who at once sent an army 14 000 strong, to punish Rama. The exiled hero faced the enemy bravely, fought like a lion and killed the Tamil generals Khara and Dushana. The rest took fright and fled. Alarmed at these, Ravana speedily landed on the continent with a powerful force.

Here Maricha, an old enemy of Rama and son to Taraka whom Rama had killed for Visvamitra, met Ravana and urged him to steal away Sita, as that would serve their double purpose of revenge and ruining Rama. Sita was stolen by Ravana, taken to Lanka and imprisoned in a garden. Rama marched southward in quest of his wife. On the way, he killed Biradha, Kavandha and other Tamil chiefs who had tried to oppose him. He arrived at Kishkindhya, now Bellary district, north of Mysore. Here he allied with Sugriva, killed his brother Bali and made him king. As soon

as the rains were over, preparations were made for the Lanka War that happened in the 14th year of the exile. Bharata sent men and money. The king of Benares, an ally of Oudh, was up and doing to aid Rama in his distress. Sugriva and Prince Angada collected a powerful army in the south. Hanuman, an accomplished prince whose ancestors had come and settled in the Deccan, became a devoted friend to Rama's cause. Nala, an expert engineer, built a wooden bridge for Rama across the strait, Huge pieces of rock were carried from quarries with the help of machines, to secure the posts in the sea. (Ram Lanka Book canto 22. Sloka, 56). Bibhishana, brother to Ravana, requested him to make friends with Rama and to return Sitā. But he was kicked off. Bibhishana now allied with Rama. The combined army crossed the strait in 4 days. All negotiations having failed, war began and lasted about 3 months. Prince Angada was the commander of Rama's force. Rama killed Ravana and declared Bibhishana king of Ceylon. After a short stay in fair Lank, Rama came back to Kishkindhya and thence proceeded direct to Ayodhya, his term of exile having expired in the meantime. In 14 years, Rama had punished many refractory Dravidian Chiefs and spread Aryan civilisation in the Deccan. On his return Rama, Sitā and the party were most cordially

welcomed by Bharata, the priests, the ministers, and the leading merchants &c. He was soon crowned king amidst the rejoicings of all. Old Vasista, who had lived several years in the Chinese capital Peking, came back to coronate Rama. Like Dasaratha, Rama also devoted his whole attention to the good of the kingdom. He was rather dark in complexion but bright in all princely qualities. The following are the chief events of his reign :—

(i) Abandonment of his wife : (ii) Conquest of Mathura : oppressed by the tyranny of king Lavana, son to king Madhu, a powerful Daitya king, the Brahmans of the state complained to Rama who forthwith sent Satrughna with a strong army. Madhupur was invaded ; fight went on for several days. Lavana was killed by Satrughna who occupied the capital, repaired and re-named it under the name of Mathura and lived there 12 years. (Ram. VII. 73 to 85 cantos ; Vish. P. IV. 4 ; Varaha P. 157 to 161 Chap.) (iii) Conquest of Gandhara : Yudhajit, king of Kekaya, had sent a messenger to Rama complaining that the Gandharas often oppressed his people. Rama, before long, sent Bharata with a powerful force. After hard fighting, the kingdom of Gandhara, lying on both sides of the Indus, was conquered. (iv) Horse-Sacrifice : after ample conquests, Rama celebrated a Horse-Sacrifice with a golden image of his wife Sita by his side. Valmiki had com-

passionately housed banished Sita and taught her twin-sons, Kusa and Lava, a considerable part of the lyrical epic the Ramayana, composed in 5 Books (now II. to VI) and 12,000 Slokas see, *Mahabibhashā*). Instructed by the sage, the two princes, then in their teens and in hermit garb, came to the capital and recited different parts in the sacrificial Fair. All were spell-bound by the recitation. By these means, Valmiki sought to induce Rama and the people to accept Sita. With the consent of Rama, Sita was brought before all. But Rama declined, as some people still objected. Upon this, Sita—that “*Queen of the Queens of Miseries*”—dropped down dead. Her twin sons Kusa and Lava, however, were accepted.

(v) Foundation of Lucknow :—In compliment to his brother Lakshmana who had shared all his troubles and toils, Rama built the city of *Lakshmanavati*, destined to be the capital of Oudh—long afterwards. (v) Partition : The four royal brothers had two sons each, amongst whom Rama had partitioned his empire thus : (1) Rama's sons Kusa was placed at Kusavati near the foot of the Vindhyas, and Lava was made king of N. Kosal, capital Sravasti. (2) Bharata's sons were given the Gandhara kingdom. Taksha's capital was Taksha-sila (Gk. *Taxila*) and Pushkara's capital was *Pushkaravati* (Gk. *Peukelaotis* or *Peucolailis*) some 18 miles from Peshwar (Ram. VII.

114.) (3) Lakshmana's sons Angada got Karupada (?), capital *Angadia*, and Chandraketu got Malladesa, capital *Chandrakanta*. (4) Satrugna's sons. Satrughati got Vidisa, now Bhilsa in the Central Province and Suvahu got Mathura. The Solar occupation of these out-lying countries was only short-lived (vii) Empire : The pretty large empire of Rama comprised (a) the two Kosalas, Muttra, Central Province, N. W. F. Province and Eastern Afghanistan and some other tracts (b) Friendly States :—Anga, Vanga, Matsya (Jaipur), Sringaverapur, Kasi. Sindh, Sauvira, Saurashtra, the Deccan Peninsula, Kosala, Kishkindhya, Sinhala.

Distracted with grief for the loss of his beloved wife, most affectionate mother and the dearest brother Lakshmana, one day, in a frantic mood, Rama, drowned himself in the river Sarayu. He probably ruled till 1420 or 15 B.C. All traditions, both secular and sacred, extol him as an extraordinary man. He was an ideal ruler and an ideal husband. He is still worshipped as an incarnation of God. Rama was the last great and good ruler of ancient India. Soon after his death, a bloody and barbarous age followed, which resulted in serious political disturbances.

After the death of Rama, the 8 princes had soon met at Ayodhya and with one voice, crowned the eldest Kusa king. 58 kings followed Rama.

on the throne but the glory and extent of Kosala gradually dwindled into nothing. The Srāvasti line alone was powerful for sometime afterwards.

CHAPTER III.

THE STATE OF THE COUNTRY.

FROM CIRCA 2,800 B. C. TO 1400 B. C.

I. Religion :—In the new Indian homes,—in the provinces of *Saptasindhavās* (Upper India), *Pancha-nada* (Panjab) *Madhya-ādesa* (Midland) and *Prachi* (East land), religion took a new turn. The early rishis (Psalmists) sought *satyam* (truth), *Sivam* (the Sublime) and *Sundaram* (the Beautiful), Religion dwelt formerly more in heart, less in tongue, and nil in rites ; but now grand sacrifices came in and prevailed for centuries, losing true life and spirit every day. By the 15th century, the Vedas were almost forgotten, So, Vyasa had to re-arrange them in the following century. The great rishis were generally averse to animal slaughter in the sacrifice, But the priests sanctioned the slaughter of horse, cow, buffalo, and even man. By 1400 B. C., magnificent temples were built and idols worshipped (Mahabh).

Jainism and Atheism also prevailed long. Religion and morality losing their true force, the country became gradually filled with wicked tyrants. Of the kingdoms, Kosala alone maintained her

purity and lofty morals. About 1400 B. C., India was politically in great turmoil on account of the ascendancy of the tyrants. At this crisis, Krishna—the greatest spirit of the age, saved India from a worse doom by re-establishing a *dharma-rajya i. e.* kingdom on righteous principles.

II. Society :—(i) The Caste System. It is a novel feature of the Indo-Aryan Society. Originating in India, it gradually found its way to ancient Persia, Egypt and elsewhere. Now, Hindus alone profess it. The early Aryans had no caste among them. In India, they called them *Svitnya* (white-skinned) and the natives, *Krishna-tvach i. e.* darkskinned. This was the earliest distinction in *varna* (colour). At first, there was no caste (Mahabh. Peace Book). After the discovery of *Brahman* (the Supreme Being) by the seer Nārāyana, (see *ante*) the seers all became *Brāhmanas i. e.* knowers of Brahman. Next, the Aryans all became Brahmanas. In the north, the word had formerly another meaning viz, “one expert in the religious rites.” From the counsels of Narada to Mandhata it appears that formerly all were *Brahmans*. (Cf. Padma Purana, Heaven Part. 25–27 Chap. Cf. also Mahabharata, Wood Book, Ajagara Parva Chap.) In time and by *actions*, the other two castes grew out of the Brahmanas, Valmiki says, “the Kshatras came from the Brahmanas.” *Kshatriya* means a saviour, a redresser of wrongs and

is the same as the *Knight* of early Europe. The word did not originally mean a king. In India, the early Aryan settlers were often oppressed by the Non-Aryans. So those warlike Aryans who would come with their kin and companions, to save the oppressed and punish the wrong-doers were applauded with the glorious title of Kshatriya. It was at first a personal distinction. Vaisya came from *vis* 'settlers', sanskrit *Vispati*, Zend. *Vis-paiti* and Lith. *Wiespatis* = lord of the settlers. Trade and agriculture was their noble profession. The first 3 orders were *dwija* 'twice-born' and the Sudras were generally *once-born*. The 4th order was composed of the conquered Non-Aryans and the out-caste and fallen Aryans. The first three were almost equally privileged. But the Sudras were not allowed to study the Vedas or to participate in the religious sacrifice. The rigid rules of caste were gradually framed. The caste as a regular system is said to have begun at Prithudaka on the R. Sarasvati, towards the close of the 29th century B. C. It was declared hereditary at Benares about 1200 B. C. From the original 4 castes, rose 6, then 36. Now castes are too numerous to be mentioned. The diversity has been due to inter-marriage and Hinduisation of the Non-Aryan people. In ancient India, the worthies of even the Sudra caste were honored and admitted. Kāvasa, Sudāsa, Mūhijasa

&c. became seers. The caste-system prevailed in the Indo-Gangetic valley. The early Aryan tribes on the west of the Indus, the Aryan offshoots in the East and South India did not fully accept the caste-system : So, they were often denounced by the law-givers of the middle country. Prithudaka, Canouj, Benares and Mithila were the chief centres of Brahmanic religion and culture, The Canouj Brahmins are still regarded as the best in India. The position of the Brahmins, though often assailed, was very high, as they were counsellors of the kings, teachers of the people, writers of extraordinary merits and thinkers of very great truths.

The castes were merit-classes and the system itself was not a bar to out-siders coming within the Hindu pale. From a handful of Aryans, gradually grew up the huge population of India now known as the Hindus. From the Indo-Chinese frontier in the east, to Ladak in Kashmir in the north-west, the slow process of Hinduisation still goes on. The Greeks, Parthians, Scythians, Turks, Huns, Kushans &c. who had settled in India became gradually absorbed in the Hindu population. Several centuries before Christ, the sages of Abu (Rajputana) initiated new warriors known as the *Agni-kula* i. e. Fire-clan, to fight out their enemies. These were the Chauhans and others. Akbar lived almost as a Hindu.

III. Learning :—Though the rishis had brought a good deal of learning to their Indian homes, yet certain it is that for a century or two, learners from the Indus valley, Afghanistan and elsewhere, went to the north for higher education. Afterwards, the rishis gave higher education to their pupils in 18 branches of learning in India itself. Numberless residential institutions sprang up. Kashmir had the first important university. Vasishta had a university of his own. On the plains of India, Taxila first started a university shortly before 1400 B. C. This university flourished for about a thousand years. Kashmir, Prithudaka, Taxila, Canouj, Benares and Mithila were great centres of learning. Ajātasatru, king of Benares and the Janakas of Mithila were great patrons of learning. The state and rich men gave munificent subventions to the professors. Princes were generally paying students. The poor boys rendered service to their preceptors. Girls were generally taught at home. Ladies and queens composed Vedic hymns, held learned discussions with distinguished professors or savants on religion, metaphysics &c. Foreign pupils were admitted. The students of those days were healthy in body, pure in character and diligent in study. They seldom married before the completion of their studies. Ordinarily, they were *severe students* till the 30th year of their age. The life of an Aryan was mapped out into 4 distinct stages : (i) The strict life

of a student, 11 to 30 years. (ii) The life of a house-holder, till 55th or 60th year. (iii) The life of religious retirement till 80th year. (iv) The entirely free life of Nature. We cannot say if these domestic laws were observed to the letter. But it is true that all strove hard to live up to the model.

The most glorious thing of ancient India was its *compulsory higher education*. Every Aryan in India was socially bound to study the Vedas &c. The defaulters were not only denounced and despised but were also classed as *Sudras*.

(a) Literature :—(i) Sacred. During the long period under review, the Vedic literature prevailed. It consisted of the Vedas, the 6 Vedangas, the Brahmanas, and the Aranyakas. The Aryans during their eastward march, composed fresh hymns. They also framed new laws of phonetics, ceremonials, grammar, etymology, metre and astronomy, to make the Vedic study easier. The *Prāti-sākhya*s deal with phonetic peculiarities of the several Vedas. A large number of systematic sutra manuals sprang up on ceremonials. The *Srauta-sutras* of the Yajurveda have *Sulva-sutras* i. e. "rules of the cord"—the earliest geometrical operations in India. Between Mahesa and Panini, many grammarians rose. In philology, Yaska had many predecessors. Metre is dealt with in an original manner in the *Nidāna sutra* of the Sāma Veda and in a chapter of the *Rik-Pratisakhya*.

In astronomy, the labours of Garga, Vasista, Parasara, are noteworthy. The *Brahmanas* are theological prose works held to be divinely revealed and to form part of the canon. Their purport is to supply a dogmatic exposition of the sacrificial ceremonial. Their contents, generally uninteresting, are yet of considerable importance, both as regards the history of Indian institutions and as the oldest body of Indo-European prose, of a generally free, vigorous simple form, affording valuable glimpses backward at the primitive condition of unfettered Indo-European talk." (Whitney)

The *Aranyakas* are closely connected with the *Brahmanas* and the *Vedas*. They relate to the forest and are meant to be read by those who have retired from the world and are ascetics. They are supplements to the *Brahmana* works. (Ency. Br. 9th Ed. Vol. XXI. P. 273). (ii) Secular : Sukra, Vrihaspati, Kamandaka and others wrote on *niti-sastra* (social polity). History and Purans were composed. The earlier *Dharma Sutras*, treating of customs and temporal duties and the chief source of later law-books were written in prose.

Valmiki, born of the Bhrigu clan, was the first great secular poet of ancient India. He wrote his lyrical epic, the *Ramayana* in 5 Books and 12000 slokas, in the 15th century B. C. The poem was perhaps remodelled sometime about the beginning of the Christian era. Medical works were com-

posed. Drama was brought to India from the north by Nahusha, when he came back from his Indraship (*b*) Philosophy ; Kshatriyas excelled the Brahmans in their knowledge and composition of the *Upanishads*. It is difficult to ascertain their exact dates. Probably some of them were composed before 2000 B.C. "They are of purely speculative nature and are the first attempts at a systematic treatment of metaphysical questions. The oldest of them form part of the Vedic Sanhitas, Brahmanas and Aranyakas. Uluka, better known as *Kanāda* (*Kana*=atom and *āda* = expounder) was the founder of the *Vaiseshik* school of Hindu philosophy. Prob. he flourished about 1800 B. C. He explains the origin of the world through *atoms*, modern *electrons* or *protyles*. The next great philosopher was Gautama (1450 B. C.) of Mithila. He was priest to the Janakas and had married a princess of Benares. His *Nyaya Sutra* is the first regular system of Logic in the world. About 1400 B. C. flourished Jaimini and his preceptor Vyasa—the "arranger" Jaimini disbelieved the divine origin of the Vedas. His *Purva-Mimansa* is a defence of the Vedic rites which, rightly performed, lead to heaven and God. The highest flight of Hindu philosophy is found in Vyasa's *Brahmasutra* or the Vedanta.

Foreign opinions :—(i) "In the *Brahmanas* works, Hindus have shewn how far human intel-

lect can rise in thoughts " (Weber). (ii) Prof. Wilson, Speaking of the Yajurvedic Pratisakhya, says, "No nation but the Hindus, has been yet able to discover such a perfect system of phonetics." (iii) "The creation of the *consonants* in the sanskrit tongue is a unique example of human genius." (Mr. Tompson, Principal, Agra College) (iv) "We (Europeans) are still far behindhand in making even our alphabet a perfect one" (Prof. Macdonnell)

(v) "That an entire language is based on a few roots' is a truth not known to Europe before the 16th century A. D. In India, the Brahmans knew it long long ago." (Maxmüller). (VI) "Pythagoras in the 6th century B. C. learnt from India, not only Transmigration of soul, but the principles of mathematics." (Schlegel). (vii) "It (Upanishad) has been the solace of my life ; it will be the solace of my death" (Schopenhauer) (viii) "Plato and Aristotle are immensely indebted to the Hindus for their philosophies." (Schlegel). It is said that Democritus came to India) learned Kanada's *Atomic Theory* and then published it in Greece in 440 B. C. After him, Epicurus also proved the same. Dalton has published the same theory in modern Europe. The Hindu Samanacharyya who was taken to Greece by Alexander, was expert in the *Nyaya* philosophy. Aristotle may have derived his knowledge of Logic from him.

IV. Economic Progress : - Blest in their northern "land of promise", the early Aryans hated India as a "land of vice." But now they called India their mother country and 'northern home' their father land. We have seen that the Aryans were a very brainy people and they came to a land of rich soil, large navigable rivers, ample mineral wealth, and various building materials. It is easy to see that they cultivated the various arts of civilised life. Afghanistan and Kashmir gave them excellent fruits. Their cattle gave them sufficient milk; now, they took up agriculture in right earnest. The North-west provinces of India enjoy little rain, as they lie beyond the monsoon area. So, they employed irrigation. They made clearance in the jungle and reclaimed new fields. Wool and fur were their chief clothing in the north. But in India, cotton weaving became their oldest industry.

Cotton in Sanskrit is Karpāsa = Eng. *Canvas*. Cotton-fabrics were called in Greece *Sindon*, evidently from India or *Sindh*. The Caste system gradually gave to each a distinct profession. So, the various arts thrived. "Simplicity of life and permanence of employment are here (in India) combined with a high degree of excellence in design and honesty of execution" The Encycl. Br, 9th Ed. Vol. XXI, P. 761 again states that in delicacy of texture, in purity and fastness

of colour, in grace of design, Indian cloths still hold their own against the world." Other industries were silk-weaving, embroidery, carpet-making, jeweller's work, iron-work, copper-work, pottery, sculpture, carving on stone, wood, ivory &c. "In purity of ore and in antiquity of working, the iron-deposits of India perhaps rank first in the world." (Ibid. P. 764). The following abounded in India :—Iron, coal, rock-salt, saltpetre, gold, copper, lead, antimony, mineral oil, lime stone, precious stones and pearl-fisheries. The country was probably on the whole, prosperous. The great defect of the Indian climate is occasional long drought and consequent famine. We have seen 2 great famines between 2800 and 1400 B. C. Certainly the loss of lives was immense. Even the great sage Visvamitra had entered a butcher's house to steal dog-flesh !!

V. Trade. In a previous section, we have shewn the trade-relations of India with the east and the west. There were caravan routes from India to the Levant Sea. One sea-route led to the Persian gulf; another through the Red Sea to Egypt. In the east, Indian trade spread to China and Japan. The Ramayan, Ayodhya Book, Chap. 82 states that priest Vasishta asked Bharata's permission to accept presents from the foreign merchants living in the northern, western and southern provinces of India and from those living in

the Islands. (Perh. 1460 B.C.) Prof. Wilson, carefully examining the list of presents mentioned in the Court Book, Mahabharata, says that India during Yudhisthira's Imperial Sacrifice, had commercial relations with China, Exchange of goods cannot be ascertained now, but certain it is that China was famous for its silk. (1400 B C.) The Old Testament names many articles exported from Ophir = Sauvira or Malabar Coast, Homer also was aware of Indian goods by their Sanskrit names.

VI. Administration, life, style &c. of the people :—The kings were the chief Executive Officers and ever devoted to the good of the people. Monarchies were constitutionally limited. The voice of the leading people could not be slighted. Generally the kings were just and popular. Their first care was for agriculture and commerce. Agriculture was held so sacred that even the worst war could not disturb it. The magnificent sacrifices and gifts of gold clearly show the extent of foreign trade. There was a system of state-loans to the poor people. The state maintained police and army for the life and property of the people. Every state consisted of the Crown, the Lords Spiritual, the Lords Temporal and the Commons, still found in the Native States. The order is the same in England also. King was the sole owner of the crown-lands. The second was the religious endowments. The third was the Feudal system.

Every state had large funds for the encouragement of learning &c. Every state would demand not more than 20 p. c. of the produce. People were exempted from the payment of revenues or rents during famines or on the occasions of a prince's birth, coronation &c &c. Prisoners were set free on state-occasions. Due provisions were made for the convenience of all foreigners. There were hospitals for men and beasts, rest-houses, good roads, various conveyances, jala-yantras (fountains), yantra-nauka (machine-boats), air-ships &c. There were countries, divisions, districts, subdivisions, mandalas and villages. There were village-units or unions, each representing a miniature republic, managed by *Panchatā i e.* panchayets, a council of five members, now revived by the Br. Government. During a crisis, the unions would get aid from the superior stations. There were emperors (samrats) kings, Viceroys (upa-rajās), ambassadors (dutas) &c. Every state had 8 ministers to manage 8 different departments. The king was the spring of all. The Aryans lived in joint-family-system. Husband and wife were dampati, "rulers of the house." There were exogamy and endogamy. Marriage was held sacred. It appears that the Indo-Aryans tried their best to maintain their pristine purity of blood on the one way and to admit Non-Aryans into the Hindu pale on the other. The *Pardāh* and infant marriage were un-

known. "The Sanskrit epics give good illustrations of war and art (Painting and Sculpture)" P. Brown in *Dacca Review*, June, 1915. The rishis discouraged the use of blue (indigo) and deep-red cloths, The practice of wearing long hair by both males and females, became gradually rare with the males, as that gave an air of softness and effeminacy. Ornaments of gold were in common use. Diamond, pearls, and precious stones were used by the richer classes. Besides drugs, metals and gems were used for medicine. King Divodasa of Benares, Susruta son of Visvamitra and other sages were great medical experts.

CHAPTER IV.

ASCENDENCY OF THE LUNAR DYNASTY.

The Varhadratha Dynasty (1400 to 780 B.C.)—The first 26 kings of the Lunar Dynasty had ruled from their capital at Pratisthana near Allahabad. The 27th king Hasti removed the capital to Hastinapur on the Upper Ganges, some 40 miles down Hurdwar. (Perh. 2060 or 50 B. C.). Prince Vrihadratha of Chedi (Central Province) defeated and killed the Daitya king Rishabha of Magadh and built his capital at *Giribreja* on the 5 hills. (Perh. 1450 B. C.) His son Jarasandha was the greatest monarch in India towards the close of the 15th century B. C. After the Parasurama War, great anarchy prevailed in India

for at least half a century. Then by the efforts of the sages peace was restored. But the 14th century again witnessed India in great turmoil never known in any history of the world. In Eastern India, in Magadh, Jarasandha was the prince of the tyrants. He intended to offer 100 kings as sacrifice for which he had already seized 86 kings. In North India, at Hastinapur, Durjyodhana was trying his best, by various plots, to exterminate his rivals, the 5 Pandava brothers. In Western India, at Muttra the tyrant Kansa having imprisoned his father Ugrasena, usurped the throne and oppressed his own tribesmen—the Yadavas. In South India, in Chedi, Sisupala, another wicked tyrant, was the commander of Jarasandha. The kings of Bengal, king Naraka and his son Bhagadatta of Kamrup, king Vana of Uper-Assam—were vassals of Jarasandha. India thus groaned under the tyrants. But for the timely interference of the Yadava prince Krishna, we cannot say what would be the condition of India. This greatest spirit of the age clearly saw the terribly barbarous state of things and immediately thought of a radical cure. With the aid of his heroic brother Balarama, Krishna slew Kansa, his own maternal uncle and son-in-law to Jarasandha.

At this Jarasandha invaded Muttra 18 times. But the powerful Yadavas bravely held their own.

Ugrasena was again placed on the throne. The Magadh king now allied with another mighty tyrant Kāla-Yavana by name. The Yadavas now left Muttra, withdrew to the Cathiawar Peninsula and made Dwaraka their capital. Krishna next slew Naraka, king of Kamarup and defeated his ally, king Vana of Upper Assam. The state of North India was not better. After the good king Santanu, honored in the Rig-Veda, troubles arose in the royal family of Hastinapur as to succession. Prince Dhritarashtra, being born-blind, could not inherit the family dominions. His brother Pandu succeeded. After a splendid reign, Pandu withdrew to the north, with his 2 queens, as he had no issue. There, by permission of Pandu, the queens bore five sons by rishis. Dhritarashtra had 100 sons and one daughter by his queen Gandhari princess of Gandhara. After several years, the rishis sent the 5 Pandu brothers to Hastinapur where Bhishma the Regent received them. But the Kuru brothers (sons to the blind king) strongly opposed them as the Pandus were deemed illegitimate scions. From that time, the Kurus hated the Pandus, nay plotted many times to kill them. To secure peace, Dhritarashtra wisely gave half the kingdom to the Pandavas. Yudhisthira, the eldest Pandava, then built his new capital at Indraprastha, near modern Delhi on the Yamuna. The large Khandava forest reclaimed by the Pandus, was owned by a Turkish

Chief who, losing his state, turned an enemy of the Pandavas. Krishna, related to the Pandavas, became their counsellor. Yudhishthira was a timid prince, but his four other brothers were very great heroes. Krishna egged on Yudhishthira to aim at overlordship. After hesitation, Yudhishthira agreed. The first step was to overthrow Jarasandha, the mightiest tyrant of Magadh. As the Pandavas dared not fight the Magadhan king openly, wily Krishna took heroic Bhima and Arjuna with him, went to Giribraja in guise of Brahmans, interviewed Jarasandha in his palace and challenged him to a duel with Bhima, in which Jarasandha was killed. His son Sahadeva submitted and Krishna placed him on the throne as an ally of the Pandavas. Krishna at once liberated the 86 kings imprisoned in the jail for the purpose of sacrifice. They all vowed allegiance to the Pandavas and then went to their several kingdoms. The Pandavas then made preparations for conquests.

The Conquests of the Pandava Brothers.

(i) To the North went Arjuna with a strong army and first defeated the kings of *Kulinda*, then of *Anarta* and *Kāla-kuta*; next defeated king Sumandala; with him he next invaded Scythia and fought very bravely with its kings who were defeated. King Prativindhya was next defeated. Accompanied by those kings, he next in-

vaded Prag-Jyotishdesa (Assam) : fierce fight then ensued with Bhagadatta and his allies viz, the Kiratas, the Chinese and the Chiefs on the Bay of Bengal, an arm of which then ran far into the interior. King Bhagadatta submitted after 8 days' fight. He next conquered Antargiri, Vahirgiri and Upagiri (perh. the Garo-Hills). He next conquered the various hill chiefs and collected from them much wealth and gold &c. He next fought king Vrihanta of the hilly country Uluka, who submitted after fierce fighting and gave various things as presents. With Vrihanta, he next attacked and defeated king Senavindu ; next *Modapur*, *Bāmadeva*, *Sudama*, *Sukula* and North Uluka were conquered. He next encamped at Devaprastha, capital of Senavindu, collected army and then marched against king Visvagaswa ; defeated the hill-chiefs on the way ; he next subdued the seven Non-Aryan tribes called *Utsava-Sanketas*. Next the warriors of Kashmir were subdued. King Lohita with 10 minor kings were subdued. Next, Trigarta (Jalandhar), Daru, Kokanada &c. were conquered. He next took the fair Abhisari Town. He next defeated Rochamana of Uraga. He next occupied Sinhapura. He next invaded and conquered the *Sumhas* and the *Sumalas*. He next reduced the *Valhikas*, the *Daradas*, the *Kambojas* and other nomads of the North-West. Loha, W. Kamboja and N Rishika made a common cause

but he defeated them all. In the North-West he received many excellent horses. He next conquered Nishkutagiri and the Himalayas. He next reached the Sveta Parvat, crossed it and then invaded the Kimpurusha Varsha (Tibbet eastward); he next conquered Hataka (perh a part of Tibbet), then he visited the *Manasarowar* and other lakes, received many good steeds. He finally reached South Siberia and conquered it. A part of Western China was also conquered. Then he returned to Indraprastha.

(ii) To the East went Prince Bhima with a powerful army and conquered the Panchalas, the Gandakas and the Videhas. Sudharma, king of Dasarna fought hard but was defeated. Pleased with his bravery, Bhima made Sudharma his general. He next defeated Rochamana, king of Asvamedha. He next conquered the entire East India and then turned southward and subdued kings Sukumara and Sumitra of Pulinda nagar. He next marched against Sisupala who received him cordially and tendered his submission. Bhima stayed there for 13 days. He next conquered Sreniman of the Kumara kingdom and king Vrihadvala of South Kosal. He next subdued Dirgha-Yajna of Ayodhya, Gopala kaksha, North Kosal and the Malla chiefs. Next he conquered the sub-Himalayan tracts (Terai). Next he conquered Bhallata and the Suktimat Hill. He next defeated

Suvahu, king of Kasi. King Kratha of Suparsva, the Matsyas, the Maladas, the Madadhara Hill and Somadheya, Vatsa-bhumi, king Bharga, the king of the Nishadas, Manimat, the Bhagavan hill, South Malla, the Sarmakas, the Varmakas, king Janaka of Videha were successively conquered. The Sakas and the Barbaras he won by manoeuvre. He next conquered the 7 kings of the Kiratas near the Mahendra Hill. Then he conquered Sumha and Pra-Sumha. Then he marched against the Magadhas and defeated Danda, Dandadhara and other kings. He next went to Giribraja where king Sahadeva yielded easily. He next went to Anga (East Behar) where king Karna fought fiercely but was subdued. Next he fought with other hill-chiefs. Next he killed the chief of Modagiri (?). Vasudeva, king of Pundra and Mahauja, king of Kausiki-kachchha were both defeated next after fierce fights. He next came upon Bengal and successively defeated Samudrasena, Chandrasena, the kings of Tamralipta, Karvata and Sumha (Midnapur) and other hill-chiefs and the Non-Aryans. Having collected immense wealth from the conquered tracts, he next marched against the Lauhitya Desa *e. g.* Eastern Assam, conquered it and other sea-board tracts peopled by Non-Aryans. They all paid him various jewels, sandalwood, saffron, muslins, rugs, gems, pearls, gold, silver and ruby. It is said that the Non-Aryans had almost covered

Bhima with various wealth. Thence Bhima returned to Indraprastha. The Hill states of Manipur and Tippera (then called *Nāgaloka* i. e. land of the Tibbeto-Burmans) had already been brought under Aryan influence. Arjuna married two princesses of those two royal Houses. It may be noted here that an arm of the Bay of Bengal then extended to the Cachar district and the Ganges fell into the Bay, east of Dacca. That large Ganga over 10 miles in breadth near the mouths, has now shrunk into a very tiny stream called the *Buri Ganga* (old Ganges) on which the historic city of Dacca now stands.

(iii) To the south started Sahadeva the youngest Pandava with a large army, and conquered the Surasenas, the Matsya king, Dantavakra, Rajakumara and Sumitra, Western Matsya, Patanchara, the land of the Nishadas (hunters), Gostringa Hill, and raja Sreniman. Raja Kuntibhoja yielded easily for he was maternal uncle to the Pandavas. On the river Chambal, he had a terrible fight with Prince Jambhaka whom he defeated. Then he pushed on southward and conquered Seka and Aparaseka and received from them gems and wealth. Next he marched to the countries on the Narmada, followed by them. There he fought with the large army of kings Vinda and Anuvinda of Avanti, whom he defeated. At Bhujakatapur. he had a fierce fight with king Bhish-

maka, who was subdued. Next he defeated the kings of Kosala and Venwatata, the Kantarakas and the kings of the Eastern Kosala. Then were defeated the Natakeyas, the Heramvakas and Marudhas. Munjagrama was taken by him by force. Next, the Nachina and Arbuka Chiefs and other chiefs of the wood, were subdued. The king of Vatapipur was conquered. The Pulindas, being defeated submitted to him. Then he pushed on to the further South. After one day's battle, the king of Pandya was defeated. In Kishkindhya (Bellary, Mysore), Mainda and Dvidida fought him for 7 days and then submitted to him with the offer of many valued presents. Next he attacked Mahesmati town whose king Niladwaja fought very hard. In the actions, his army was much reduced and even his own life was at stake. Niladwaja at length submitted. Thence Sahadeva proceeded further south : the king of Traipura and Akriti, king of Surashtra were defeated. He then encamped there and sent ambassadors to get submission. Rukmi yielded and paid much wealth. Next he conquered Surparaka. Talakata and Dandaka. Next he defeated the Non-Aryan islanders of the Arabian Sea, the Nishadas (Hunter), the Purushadas, the dark-skinned mixed Dravidians, the entire Kola Hill, Surabhipattan, Tamra-dwipa, Ramaka Hill, and the Timingila king ; sent generals to receive the submission of Kerakas who

lived in the wood, of Sanjayanti city, of Pashanda and Karahataka (a country). Moreover, Pandya, Dravida, Udra-Kerala, Andhra, Talavana, Kalinga, Atavipuri (a town) and Yavanashta (a town)—he subdued by ambassadors. Next he went to the sea-coast and sent an ambassador to Bibhishana who acknowledged the Padvava supremacy easily and gave various gems, sandalwood, ornaments, precious cloths and jewels. Then he returned to Indraprastha.

(iv) To the West went Nakula with a large army :—Starting from Khandava-prastha, he first attacked the Rohitaka Hill where he fought hard with the Mayurakas. Next, he conquered the entire desert and the fertile and the rich countries called Sairishaka and Mahettha. He next attacked king Akrosa who submitted after a stubborn resistance. He next conquered the countries called Dasarna, Sibi, Trigarta, Ambastha, Malwa, Pancha-karpata and the people called the Madhyamikas and the Batadhana Brahmanas. Returning thence, he defeated the Utsava-sanketas of Pushka-rāran-yā (Mekran Coast ?). He then came to the Indus and conquered the numerous Chiefs there. The Sudras and the Abhiras on the Sarasvati, the Fish-eaters and the hill-tribes, entire Panchanada the Amar Hill (Mer Koh ?), North Jyotish and the cities of Divyakat and Dwarapala were taken by him by force. Next, the Ramathas, the Har-

hoonas and other kings of the West were all reduced to submission : From there he sent an ambassador to Krishna who with the Yadavas, submitted. He next reached Sakala (Sealkot ?) capital of the Madras where king Salya—his maternal uncle was won by affection. Next he conquered the fierce *Mlechchhas* of the sea and also the Palhavas, Barbaras, the Kiratas, the Yavanas and the Sakas. It is said that 10,000 camels, bore with difficulty the heavy load of presents which he placed before Yudhishthira.

The conquests over, the Pandavas began an Imperial Sacrifice with very great pomp The following powerful kings and nobles being invited were present : Dhritarashtra, Bhishma, Vidura, Duryyodhana and his brothers, king Suvala and his son Sakuni of Gandhara (Candahar); the great hero Karna of Anga (East Behar), heroic Salya. Valhika, Somadatta ; Bhuri of the Kuru dynasty. Bhuri-srava, Sala, Aswatthama, Kripa, Drona (the Preceptor), Jayadratha king of Sindh, Dripada with his sons, Salwa ; the mighty king Bhagadatta of Assam with his powerful allies living on the Bay of Bengal, numerous hill-kings, Raja Vrihad-vala, Vasudeva of Pundra, Samudrasena king of Bengal , the kings of Kalinga, Akarsha and Kuntala , the kings of Malwa ; the Andhrakas ; the Draviras ; the Sinhalese ; the kings of Kashmir ; Kuntibhoja, Gauravahana, the kings

of Balhika (Bulkh) ; king Virata, with his 2 sons of Matsya (Jaipur); the mighty king Mavella ; Sisupala with his son, of the Central Province ; the Yadavas of Western India ; the kings of the Central Provinces. The List of Presents :—(1) The Kamboja king sent many fine furs embroidered with gold laces, nice skins, 300 horses of different colours and 300 camels. (2) The Brahmans and the Sudras sent a legion of bullocks &c, besides numberless gold pitchers filled with ghee. (3) The Sudras of the coasts sent many fair maid-servants, deer-skins and Gandhara horses. (4) The Baimaras, the Paradas, the Abhiras and the Kitabas sent various kinds of gems, deer, goats, sheep, cattle, camels, honey and various rugs and blankets. (5) Bhagadatt from Assam sent good horses, ornaments, fine ivory-handled swords. (6) People from the shores of the Oxus gave 10,000 asses, gold and silver. (7) The *Ekaipodos* sent fine wild horses and gold. (8) The Chinese, the Sikas, the Odras, the Barbaras, the Harhoons &c. sent miscellaneous things. (9) The Tangana and the Para Tangana kings sent ‘*ant-dug gold.*’

The following kings, summoned, came to wait upon Yudhisthira during his Imperial Sacrifice :—The kings of Anga, Banga, Paundra (a part of Central Province) Odra (Orissa), Chola (Coromandal Coast), Dravira (a part of the Deccan) Andhraka (in the Deccan), Islands of the Sea, the

Low Lands of East Bengal, Pattan, Sinhala (a province in the Deccan), Barbara (?), Indian Mlechchha desas (perh. out-lying states), Lanka, Western states, the seaboard tract viz Palhava, Darada, Kirata, Yavana, Saka, Harhooza, China, Tushara (Tochari, the Indus Valley, Jagara (?), Ramatha, Munda, the Female-kingdom (?), Tangana, Kekaya, Malwa, Kashmir &c.

On the auspicious moment, the sacrifice began. With the approval of the elders, Yudhisthira showed Krishna some special marks of honour connected with the sacrificial rite, This exasperated Sisupala, the Chedi king who left the camp and plotted with his allies to disturb the sacrifice. Sisupala was a sworn enemy of Krishna. A terrible confusion followed for a short time. Krishna then rose up and recounted the wicked deeds of Sisupala before all : “\1 Sisupala is cruel-hearted (2) Without the least cause he is an enemy of the Yadavas. (3) During our absence in Assam, he attacked Dwaraka and burnt it down. (4) At the time of king Bhoja’s excursion in the Rairatak Hills, Sisupala killed many of his followers and imprisoned the rest. (5) He stole the horse to disturb the Horse Sacrifice of Vasudeva. (6) He stole the wife of saintly Akrura, while she was going from Dwaraka to the Sauvira kingdom. (7) He stole Bhadra, princess of Visala betrothed to his maternal uncle. (8) He insulted me times

without number. (9) He even asked Rukmini, my wife." With this Krishna hurled his special weapon, the quoit-shaped Chakra at Sisupala with so much force that it severed the head of the Chediking instantly. Everything was silenced soon. The sacrifice was duly performed. In pomp, gifts, feasts &c, it equalled that of king Harischandra of old but surpassed those of Rantideva, Nabhaga, Mandhata, Manu, Prithu (son of Vena), Bhagiratha, Yayati and Nahusha. (1405 or 4 B. C.)

The Kauravas (sons of Dhritarashtra) could ill brook the glories and fortune of the Pandavas, their rivals. So they plotted anew to ruin the Pandavas, Gambling in those days was a prevalent vice. The Kauravas challenged Yudhishthira to gambling. The Pandava king agreed and played at dice, staking successively his raj, person, nay courting banishment. But he lost all. Now, Yudhishthira was to live in exile for 12 years and one year more in a concealed state. During the period of exile, the Pandavas visited the different parts of India and in the 13th year, they lived in the house of king Virata of Matsya (Jaipur) in disguise. On the expiry of their term of exile, the Pandavas came back and demanded their kingdom. But the Kaurvas would not give them even an inch of ground without fight. The well-wishers of both parties tried their best for an amicable settlement but in vain. So, a war was inevitable.

Preparations went on both sides. Almost all the princes of India and outside joined one party or the other. This *Mahabharata War* came off in November and December, 1389 B. C. (Acc. to the Bhagavat, Book XII, 1374 B. C.) Both sides met on the vast plain of Kurukshetra (Carnal) near Delhi. Through the noble self-sacrifice of Bhishma, the counsel of Krishna, and the bravery of Arjuna, the Pandavas, after a destructive war lasting 18 days, won the day. Only 5 Pandavas and 3 Kauravas survived. Leaving a friendly Kaurava as Viceroy at Indraprastha, the Pandavas went to Hastinapur where Yudhisthira the Just was hard-pressed by all to take up the reins of government. He agreed to rule only for the benefit of the people, till his grand-son Parikshit was of age.

CHAPTER V.

IV. THE PANDAVA DYNASTY (1388 TO 700 B. C.)

Shortly after the ascension of Yudhisthira, Hastinapur was invaded by a Non-Aryan Chief from the northern mountains. The Pandavas in their shattered condition could not prevail against him. At last, Prince Vrishaketu, the heroic son of Karna, defeated and brought him before Yudhisthira as a captive. The Pandava emperor spared his life and the sermons of Krishna turned him into an

ascetic. We hear of no more political disturbance. "Having got the kingdom, Yudhishthira ordered the people of the four castes to live after their own models and gave away thousands of gold *nishkas*. Restoring peace and order in the realm, he made over the charge of administration to Dhritarashtra, queen Gandhari and Vidura" (Mahabh. Peace Book. Chap. 45). But the blind king, his queen, Kunti mother to the Pandavas and minister Vidura, disgusted with the world, withdrew to a wood where they soon died in a conflagration. Soon after, Krishna, the principal figure of the Yadavas then master of Western India from Muttra to Dwaraka, was killed by a hunter. Ere long, another sad incident followed. The powerful Yadavas of 18,000 heroes, mostly given to excessive drinking, destroyed themselves in an inglorious war following a petty quarrel. After that, a sudden rising of the western sea flooded a considerable part of the Peninsula. Dwaraka was engulfed. The Yadavas mostly scattered in different directions. The Chief of Jasalmir (Rajputana) claims direct descent from Krishna. Long long after, the Yadavas built an empire in the Deccan.

It seems probable that after the Great War, fresh Aryan immigrants came to India from the north. In one case at least we have a proof of it. Prince Samva had brought a pretty large colony of *Sakali* Brahmans from the north to conduct

the wordship &c. in his famous "Sun-Temple" at Mooltan.

Having crowned Parikshit, grandson to Arjuna, Yudhisthira, with his brothers and wife went to the Himalayas for eternal peace. Parikshit came to the throne in about 1370 B. C. He was endowed with all the princely qualities. The kingdom was highly prosperous under him. He was very fond of hunting excursions. He died by a snakebite at the age of 60. His infant son Janamejaya was then placed on the throne by the priests and the ministers. He married fair Vapustoma, princess of Kasi. He began to rule from 1328 B. C. His was an eventful long reign. About 1300 B. C., king Sesostris (Ramases II of Egypt) is said to have invaded India and penetrated it as far as the Ganges. It was perhaps a passing storm. His government was involved in a war which may be called the *Turkish War*. The Turks of ancient times were known to the Hindus as *Takshakas* or *Nāgas i s.* Snake-people. We have seen that the Indian Turkish Chief, being ousted from his kingdom by the Pandu brothers, had fought against them. Now the Turkish colonists of India and the Turks of the North allied and made war upon Janamejaya who also rose equal to the occasion, defeated them signally and forced them to enter into tributary engagements with him. This has been woven into the fine legend of Janamejaya's *Snake-Sacrifice*

at Taxila. The rest of his life was spent in peace and prosperity. The illustrious sage Vyasa published his epic entitled *The Bhārāta Sanhita* during his Imperial Sacrifice. Sukadeva, son to Vyasa, was a minister of this king. He probably ruled till the middle of the 13th century B. C. The political history of India for the following five or six centuries, is wrapped up in darkness. We only possess the bare king-lists of different dynasties. After the great wars, the country at last enjoyed peace. Before 1200 B. C., Hastinapur being eroded by the Ganges, the capital was removed to *Kausambi* (now *Kosam*), some 30 miles west of Allahabad.

The Gangetic kingdoms continued. In the Panjab and the Indus Valley, many principalities started into being. Of them, Kashmir was the most important. Many clans had merged into tribes and many tribes had merged into nations.

The long period (1200 to 700 B.C.) witnessed the decline and the fall of the Indo-Aryans, due perh. to the following causes :—(i) Long-continued struggles with the Non-Aryans. (ii) Their fight among themselves. (iii) Their fight with the later Aryan immigrants. (iv) The enervating climate and the fertility of their new abode on the Ganges and Jumna, were more conducive to religious contemplation and peaceful courses than to martial excitement and military life. (v) Gradual adoption of Non-Aryan customs &c. (vi) Priestly domination:—

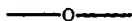
(a) "The efforts of the Brahmins to subjugate the whole external and internal life of the nation to priestly dominion. The Brahmins never allowed separate kingdoms to unite into a political whole and form a power with strong external relations."

(Historians' Hist. of the World.)

The Pandava dynasty continued to rule at Hastinapur and Kausambi for 30 generations *i.e.* from 1388 B. C. to 700 B. C. The dynasty has the following king-list :—1. Yudhisthira. 2. Parikshit. 3. Janamejaya. 4. Satanika. 5. Sahasranika. 6. Asvamedhaja. 7. Asimakrishna. 8. Nemichakra. (removal of the capital to Kausambi under him.) 9. Upta. 10. Chitra-ratha. 11. Suchiratha. 12. Bristiman. 13. Susena. 14. Sunitha. 15. Nri-chakshu. 16. Sukhinala. 17. Pariplava. 18. Sunava. 19. Medhavi. 20. Nripanjaya. 21. Durva. 22. Timi. 23. Vrihad-ratha. 24. Sudasa. 25. Satanika II. 26. Durdamana. 27. Mahinara. 28. Dandapani. 29. Nimi. 30. Kshemaka.

The Vārhad-ratha dynasty of Magadh : (1450 to 780 B. C.). King-list. 1. Vrihad-ratha. 2. Jara-sandha. 3. Sahadeva (contemporary of Yudhisthira). 4. Mārjjari. 5. Srutasrava. 6. Ayutayu. 7. Niramitra. 8. Sunakshatra. 9. Vrihat-sena. 10. Karmajit. 11. Srutanjaya. 12. Vipra. 13. Suchi. 14. Kshema. 15. Suvrata. 16. Dharmasutra. 17. Sama. 18. Drirhasena. 19. Sumati. 20. Suvala. 21. Sunitha. 22. Satyajit. 23. Viswajit. 24. Puranjaya. The

Solar dynasty after Rama continued to rule at Ayodhya for 58 generations. We hear of the Kosal kings till 2nd century B. C. when Menander conquered Ayodhya. Sumitra the last king, after a short rule, left Oudh, Being forced to make room for new invaders, some princes of the noble Solar dynasty sought shelter under a new sky. For centuries they shifted from countries to countries till at last their descendants succeeded in founding new homes in Mewar and Jaipur, where they still rule honourably under the protection of the benign British Raj. We are indebted to Kalidasa for a fragmentary account of the Solar princes for some 15 generations after Rama. We know practically nothing about the political history of the Pandava and the Varhadratha dynasties. The life of those kings was one of magnificence and luxury. They lived in beautiful palaces with numerous harems. The ministers generally conducted all state affairs.



CHAPTER VI.

STATE OF THE COUNTRY (1400 B. C. TO 700 B. C.)

I. *Religion* :—The efforts of Krishna, Yudhis-thira and Vyasa revived the Vedic religion with its true spirit and elevated the moral ideal. The impetus lasted till 800 B. C. when thoughtful Hin-

duś, sick of Vedic rites, sought pure wisdom. Vyasa *arranged* the Vedas in their present forms. Idol-worship and pilgrimage to sacred places became the two chief features of religion. The Sun-Temple of Mooltan became as holy as the temple of Jagannath at Puri in our own times. The caste-system was made hereditary and rigid at Benares (1200 to 1000 B. C.) The priests grew very powerful and compiled numerous law-books from the older *Dharma-sutras*. Parasara, Vyasa, Yajnavalkya of Mithila (1350 B. C.) Daksha, Likhita, Gautama and others were the chief law-givers whose works in their present forms were certainly remodelled afterwards. "The Brahmans tried to gain power over and regulate with their precepts, the state and law and civil life in all its manifestations." (H. H. W.) As the country now enjoyed peace, the Brahmans became eager to Hinduise the anti-Aryan peoples of India and in it, perhaps they succeeded a good deal. It is said that Vyasa had compiled the Puranas and written the Mahabharata for women and the Sudras.

II. Learning :—Vyasa, the colossal figure of Sankrit learning, was a versatile genius like his father Parasara. He "*arranged*" the Vedas, composed the Vedanta philosophy, compiled the Puranas and history, wrote the *Bhārata Sanhita* (History of the War), gave a law-book &c. Of his disciples, Jaimini was the foremost. Vyasa, born of

a woman of fisherman class, was trained as an ascetic from his youth up. He was very ugly in appearance. He was at first a staunch Sivite but late in life he turned a Vishnuvite. Having quarrelled with the Sivites of Benares, he tried to build a Kasi of his own on the eastern side of the Ganges. But he found no adherents. He had a residence in Kasmir where he composed most of his works. His son, the *free-souled* Sukadeva was a religious instructor of king Janamejaya. Vyasa first wrote the outline of his epic in 8,800 Slokas. (Mahabh. Introduction I. 81) Again in Mahabh. I. 101 he is said to have composed the *Bharata Sanhita* in 24,000 Slokas. The original epic underwent repeated revisions for sectarian and caste purposes." The leading names of the Mahabharata and even the name of the poem itself are mentioned in Panini's Grammar. The Great Epic is also mentioned as *Bharata* and Mahabharata in the *Grihya Sutra* of Asvalayana. Patanjali also mentioned it in his *Great Commentary* (150 B. C.) The earliest direct mention of Epic poetry in India was made by Dion Chrysostom (80 A.D.) The Vedas, the Upanishads and the Philosophies were the favorite studies of the learned class; the Epics, and the Puranas were adapted for lightless women and the Sudras. The *Mahabharata* in its present form was compiled perhaps in the 5th century B. C. There is evidence to show that in the

long period under review, literature flourished but we have lost it. Panini has mentioned two eminent dramatists *Silāli* and *Krisasva*. Panini, the last of the Vedic grammarians, flourished about 800 B.C. That he lived before Buddha is proved. For want of space, we cannot enter into a discussion here. He was born at *Sā'atura* (Panjab) His father was Devala and mother Dakshi. His grammar, meant to serve both secular and sacred literature, practically supplanted the Māhesa Grammar. Panini was at first very dull, but worshipping Siva, he is said to have acquired great brain-power. His is said to be the "shortest and the fullest grammar in the world." He was also a poet. At Taxila, the then chief centre of learning, were taught the Vedas, the Vedangas, philosophy, law, medicine, mathematics, military science, the Purans, history, magic, astronomy, prosody, philology &c. Great improvements were made in surgery. Charaka, Nakula, Sahadeva, Bharadvaja and some other sages were medical experts before 1000 B.C. The culture of Anatomy and Botany formed a part of medical training. Astronomy was not neglected. Parasara, Vyasa, Sahadeva and others wrote on the subject. A knowledge of the Zodiac was most probably derived from the Assyrians. They knew the Solsticial Collure, the principal nine planets viz Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, the Nodes and the Aptides.

Sanjaya speaking to Dhritarashtra says, "The roundness of the Earth is seen in the Moon, when the shadow of the former is cast upon the latter. (Mahabharata). The Ramayana speaks of the sunless Polar region and the *Aurora Borealis*. The Mahabharata gives the correct geography not only of India, but of the whole world but it is now past identification. Astronomical forecasts were taken by the kings to avert or mitigate the evils of the coming year. Provisions were made for a general diffusion of knowledge among all classes of people. Subscriptions were raised by the rich to maintain Orphanage &c.

III. Trade : India continued her brisk trade with the east and the west. The Phœnicians had reached the Indian waters by the 14th or the 13th century B. C. It is probable that the keen rivalry of the Phœnicians gradually crippled the maritime activity of the Hindus in the west. But in the east, Hindus were free. The Chinese writers give the accounts of regular Indo-Chinese trade from 700 B. C. The *Old Testament* speaks of the "wondrous products of the East." Solomon took various building materials from India (10th century B.C.) Homer (850 B.C.) spoke of Indian merchandise. The muslins of Dacca were famous in the Assyrian empire. (For particulars, see *ante*, *Sources of Reconstruction* &c). India, during this period, was fabulously rich. *Gold currency* appears from

the Mahabh. Virata Book, Sl. 43-44 ; the Drona Book, Chap. 17, Sl. 25 ; the Asamadhya Book, Chap. 65. Sl. 20 ; the Court Book, Chap. 23, Sl. 53).

Trade, agriculture, cattle-rearing and money-lending on which depends the happiness of the subjects, were under the special care of the State. Advance of seed-grain was made, taking only a fourth part of the produce. (Mahabh. Peace Book- Chap. 88, 26-30 ; Chap 89, 23-24.) The State provided irrigation works at public cost and gave *takavi* advances. (Mahabh. Court Book. Chap 5, 76-79.)

Taxes were light and reasonable. The king was merely a public trustee. Public funds were religiously spent to promote the prosperity of the people. (Mahabh. Peace Book Chap. 87 and 88). "Necessaries of life" were exempted from taxation (Ibid, Chap. 87, Sl. 14). Excise duties were moderate. When the country was threatened with invasion, special war-taxes were imposed and war-loans were raised (Ibid, Chap. 97, 30-33.) The beneficent results of these policies were the advancement of trade, increase of wealth and general prosperity. There were good many millionaires and billionaires in the land who were wealthier than most kings.

IV. Executive Administration &c—The villages of those days were very large ones. Over

each village, there was a headman. A union of 10 villages was under a Superintendent. A group of 100 villages was under a Sub Divisional Officer. Over him was the District Officer who had the charge of 1,000 villages. The village was self-governed. King, the Chief executive head of the State, bestowed honours and dignities upon the State Officers. An S. D. O. would get the revenues of a rich and populous village as his pay (Ibid Peace Book, Chap. 87, Sl. 3-7). A District Officer used to get the net revenues of a small town, after public charges and the costs of administration. A minister of the Crown was in charge of these district administrations. All crimes in the village were reported to the Sub-Divisional Officer through the proper channel (Ibid, Sl. 5.) Every large town had its Mayor for looking after all matters relating to his jurisdiction (Ibid. Sl. 10.) Drinking shops, public women pimps, actors, gamblers, keepers of gambling houses &c—were put down (Ibid. Chap. 88, 14-15). There was perfect religious toleration but there were laws against Vagrancy. India now swarms with beggars, numbering over five millions, but then nobody—holy or unholy—was allowed to beg. Of course, the physically unfit were an exception to the law,) (Ibid. Peace Book. Chap. 88, Sl. 16, 17 and 24.) The kings were occasionally despotic, but generally they were bound to rule acc.

to law ; or, they would risk their thrones. Public opinion was a great power in the land. (Ibid, Chap. 89. Sl. 15-18) Lofty conceptions of justice appear from the Mahabh. Peace Book, Chap. 91, Sl. 14-27 and Sl. 32. The Brahmin criminals had no preferential treatment. Law recognized the rights of the weak and the supreme need of absolute impartiality for the king ;—

“ Protecting all men by words, body and deeds and never forgiving even his offending son himself from the great duty of the king. Neither mother, nor father, nor brother, nor wife nor priest is unpunishable in the sight of that king who rules agreeably to his duty.”

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BOOK III.

CHAPTER I.

RISE OF MAGADH.

The I'rādyota Dynasty (779 B. C. to 655 B. C.)

The 8th century B.C. is a turning-point in the history of ancient India. For, it witnessed “the old order changed, yielding place to new.” The old dynasties gave place to new ones ; Sanskrit bowed to Prakrit ; spiritualistic civilisation to a materialistic one ; the Vedic rites to philosophical speculations. Magadh (South Behar) will now

exercise her imperial sway over India and outside for over a thousand years.

Ripunjaya, the last king of the Varhadratha dynasty was profligate, worthless and despotic. The ministers and the people were equally sick of him and his long reign of 50 years. At length Sunaka the prime minister, most probably a Brahmin, killed his master and secured the throne for his own son Pradyota who began to rule about 779 B. C. The Pradyota dynasty, a short one of 5 kings, ruled some 124 solar years. The usurper Pradyota ought to have been a good king, but he proved the reverse of it. He was a hypocrite and believed none; nobody believed him in return. The nobles of the State, a powerful body, showed him no regard. The Matsya Purana does not mention even his name. He ruled some 15 years. The second king Palaka was a better monarch. It is said that he did nothing unbecoming a king. He was powerful and wise. The vassal kings were all submissive to him. He ruled 23 years (764 to 741 B. C.) The third king Visakha-yupa, a mere blank name, ruled some 35 years (741-706 B. C.)

The next king was Janaka who ruled some 30 years (706 to 676 B.C.) The last king was Nandivardhana who ruled 20 years. The last three kings departed from the wise policy of Palaka and were thorough despots. The country groaned under them. At last the people justly indignant,

dethroned Nandi-var dhana and set up Sisunaga in his place. The Puranists call the kings of the Pradyota dynasty *Varna Sankhara i. e.* mingled colours. Before we pass on to the next dynasty, we shall note here some other important points.

Parsvanatha (847 to 750 B.C.), the 23rd Jain Reformer, son of king Asvasena and queen Bama-devi of Benares and son-in-law to king Prasenajit of Oudh, refused royalty, lived as an ascetic and attained pure wisdom at Benares. Then he began to preach. His Jainism prevailed from Bengal to Gujrat. The districts of Maldah and Bogra were great centres of his faith. His converts were mostly from the depressed classes of the Hindus and Non-Aryans. He died on the Sumheta or Parsanath in the Hazaribag district, Hill at the age of $72=68$ (Solar), $230=223$ (Solar) years before the death of Mahavira in 527 B. C. In Rajputna, his adherents grew very powerful and oppressed the Hindus in many ways. The Rishis applied to Hindu kings for help but in vain. At last they created new warriors on Mt. Abu to fight out their enemies, the atheistic Jains. The new heroes, Hinduised certainly from some foreign source,—most probably from the early Scythians or Takshaks (Turks), defeated the infidels and saved the Hindus. We are told, that this happened at least before 600 B.C. The new warriors, called the "Fire-Born", were *Pratiharas*, the *Pramaras*, the *Chalukyas* or *Solanki* and the *Chauhans*. Ag-

niśala was the first great Chauhan. We shall see them very powerful later on.

CHAPTER II.

V. The Saisunaga Dynasty (655 to 405 B. C)

Sisunaga was formerly a vassal of the Turanian Vrijjians. He founded his dynasty of 10 kings who ruled for at least 250 years.

I. Sisunaga was powerful, ambitious, wise and popular. He conquered the neighbouring kingdom of Kasi where he placed his own son as king (Brahmanda Puran). To the north of the Ganges lay the Videhas who were growing very powerful. The bravery and power of Sisunaga saved Magadh from the grasp of the heroic Vrijjis of the north. The Aryans who had entered Magadh and other kingdoms of East India were sound practical men. They loved politics, they loved conquests. Theirs was a stern materialistic civilisation. Besides, Magadh was a very ancient kingdom. But her military spirits had cooled under the later worthless kings. In Sisunaga, they have now found a worthy leader. Afraid of the powerful rivals of the north, Sisunaga and his people desisted from fresh conquests. He consolidated his power at home. He ruled till 615 B. C. His son Kakavarna, so long king of Benares under him, succeeded to the throne of Magadh. Giribraja continued to be the capital. Kakavarna was dark in complexion and not heroic like his father. It appears that the

king of Sravasti wrested Kasi from his hands. Kakavarna ruled till 600 B. C. The next king was Kshema-dharman, a good monarch devoted to the welfare of the people. He ruled till 570 B. C. He was succeeded by heroic Kshatraujas who ruled till 549 B. C. Buddha was born (564 B. C.) in his reign. About this time, there were 16 principal kingdoms in North India. The next king of Magadh was the renowned Bimbisara, also called Srenika. He ruled from 546 B. C. to 496 B. C. The following points are note-worthy :—(i) To save Magadh from the powerful Lichchhavis of Vaisali (now Besar, 27 miles N. W. of Patna) he removed the capital to Rajagriha (now Rajgir) which he built and fortified. (ii) Conquered and annexed Anga (Eastern Behar) : he was the real founder of the Magadhan Power. (iii) He was a mild, humane, just and very popular king. Jivaka, educated at Taxila, was his physician. He gave large estates to many learned men. (iv) The Solar line of Ayodhya was now extinct ; the Solar line of Sravasti was now very powerful, held both North and South Kosala and had subjugated the kingdom of Kasi (perh. about 563 B.C.) King Brahmadatta or danta of Sravasti married his daughter Kshemaka to Bimbisara and gave the revenues of Kasi as dowry. Bimbisara also married princess Vasavi of the Lichchhavi king of Vaisali, by whom he had the Prince Ajatasatru. Brahmadatta passed

into religious retirement and his worthy son Prasenajit succeeded him to the Kosala throne. Bimbisara also resigned his throne in favor of his prince Ajatasatru and passed into private life. The *Vayu* Puran gives him a reign of 28 years. But the other Purans and the *Mahawansa* assign to him a reign of some 50 years. We adopt this latter. It is said that at the instigation of a wicked plotter named Devadatta, cousin and the rebellious disciple of Buddha, Ajatasatru killed his good and aged father Bimbisara by starvation. The first queen, princess of Kosala, died of grief. There upon her brother Prasenajit, stopped the revenue of Kasi. Ajatasatru, thus insulted attacked Kosal. He was victorious in the first 3 battles. In the fourth, he was defeated, made prisoner and taken to the Kosal king in chains. He renounced his claim to the revenue of Kasi and begged hard for release to his uncle. A treaty was concluded and Prasenajit gave his daughter Princess Bajira in marriage to Ajatasatru, with the revenue of Kasi as her dowry. Ajatasatru returned to his capital. 3 years after this, Prasenajit went to Ulumba in the Sakya kingdom. In the meantime, his son Biruddhaka revolted against him. Prasenajit fled and came down to Rajagriha to seek the shelter of his son-in-law, but died outside the town, tired and care-worn. Prasenajit was a great friend of Buddha. His aunt Sumanā, noted

for her learning and piety, became a Buddhist nun.

Prasenajit had asked the hand of a Sakya princess, The Sakya Chiefs could not agree, as both the Houses belonged to the same Solar stock. Yet, afraid to displease Prasena, they sent him the daughter of a maid-servant Vāsava-Kshatriya by name. Biruddhaka was born of her. He gained the throne in about 490 B. C. To punish the Sakyas for their fraud, he attacked the Sakya kingdom in about 485 B. C. The Sakyas fought hard but were defeated and brutally massacred by the ruthless savage victor. The Sakya kingdom was annexed to Kosala. Shortly after, Biruddhaka and his chief minister died in a burning house. The last Sakya king Mahanama, losing all the relatives drowned himself. 17 stupas commemorate the massacre of Biruddhaka at Sagarwah near the Vanaganga river in Nepal.

(v) The Bengali conquest of Ceylon ;—Prince Vijaya, banished by his father for numerous misdeeds, took to sea with 700 followers, arrived in Lanka and conquered it (543 B. C ?) From the *Sinha* dynasty, the country got its new name of *Sinhala*. (vi) Cyrus, the Persian emperor, invaded India (541-40 B.C.) (vii) Darius, son of Hystaspes, the Persian monarch, conquered the right bank of the Indus, north of Cabul, which formed the 20th province of his vast empire. This Indian province was the richest and most populous in the empire and

paid Darius in gold-bar to the value of over a crore of rupees. Of course, the Indus then was more easterly in course. There were Indians in the Persian Court and army. The Indian troops in the Persian Service, went to fight even in Europe. Cf. Herodotus, vii. 65 ; viii. 13 ; ix. 91 The Persian empire was the brightest in the world till the middle of the 4th c, B. C. Certainly, there were Indo-Iranian retaliations in those times.

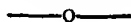
6, Ajatasatru came to the throne in about 496 B.C.

(i) He interviewed Buddha, confessed his crimes begged his pardon and was taken into the prophet's grace. He was at first a Hindu, then a patron of Devadatta's *Ajivaka* cult and afterwards of Buddhistic tendency. Perhaps he was never a sincere Buddhist like his father-in-law Prasena-jit. (ii) Expecting an invasion from Pradyota, king of Avanti, he strengthened his army and built a strong fort near Patna with the help of his Brahmin minister. Varshakara. He had already conquered the Lichchavis of Vaisali, who were a branch of the ancient Vrijjis, a highly civilised people. Buddha died in the 9th year of his reign, i. e. in 487 B. C. He claimed a share of Buddha's relics, built a stupa over it and helped the celebration of the first Buddhistic Council before the Saptaparni Cave (487 B.C.) About 483 B. C., after the sad death of his brother-in-law Birud-dhaka, Ajatasatru conquered Kosala and the Sakya kin-

dom. Now Ajatasatru was the master of Magadh, Anga, Vaisali (North Behar), Kapilavastu and the Kosalas. It is said that for better government he removed his capital to Champapuri (now Pathar-phata), 24 miles from modern Bhagalpur. His favorite idea of conquering Avanti ended with his death in 473 B. C. The great Sanskrit dramatist Bhasa, gives us a very curious historic sketch of the time in his play entitled the "*Sapna Vasavadatta*". Udayan, king of Vatsa kingdom near Allahabad, had stolen Princess Vasavadatta, daughter of Pradyota, the mighty king of Avanti. Udayana was made prisoner by Pradyota. The shrewd minister of Udayan not only delivered his master but also married him to Vasavadatta. Again, Ajatasatru had conquered a part of the Vatsa kingdom of which Kausambi was the capital. Ajatasatru left his son Darsaka on the throne of Magadh. His daughter Padmavati was yet unmarried.

Pradyota's intended invasion of Magadh was for the recovery of his son-in-law's lost kingdom from Ajatasatru. Now, the said clever minister of Udayana thought of marrying his master to Princess Padmavati of Magadh and regaining the lost parts of the Raj. He did really succeed in his ends. Darsaka gave back the province. Bhasa in his play, Act I. twice mentions Pataliputra as a capital of Darsaka. This king prob. ruled till

464 B. C, Darsaka was succeeded by his son Udayasva who in 460 B. C. built Kusumapura—"the City of Gardens". now Bankipore. Pataliputra now rose to great importance (Vayu P. Chap. 99) Uday probably ruled till 431 B. C. The next king was Nandi Vardhana who perhaps ruled till 420 B. C. The last king was Mahanandi, a fopish person. He ruled some 14 years. These kings kept the kingdom intact; they neither received any invasion nor had sent out an expedition for fresh conquest. They lived in gorgeous palaces. Mahanandi died early from the effects of excessive indulgence. His weak son Pinjamakha succeeded him to the throne (406 B. C.). But the heroic Nanda, the first-born son of Mahanandi, by a Sudra concubine, organised an army, attacked and captured Pataliputra, killed Pinjamakha and ascended the throne (405 B. C.) The *Muhavanssa* iv, calls the last four of the dynasty parricide kings.



CHAPTER III.

VI. The Nanda Dynasty (405 to 313 B.C.)

Nanda was ambitious, powerful and avaricious. Like another Parasu-rama, he killed almost all the proud Kshatriyas of the time (Vis. Puran. IV. 24. 4). He was the first Kshatriya of a low degree to sit on a reputed Kshatriya throne. So, his usurpation was much disputed and opposed. The allies,

all proud of their high birth, warmly espoused the opposition. Heroic Nanda also proved himself equal to the occasion. In different battles, he defeated and overthrew most of the 16 great Powers of North India, plundered their treasures and gathered vast wealth. It is said that after Yudhisthira, he was the first *Samrat* (emperor) of India. He assumed the glorious title of *Muhāpadma* i.e. the Rich. With an enormous army he held the country under military subjection. The *Mahāvansa* alludes to his avarice and Yuen Chwang speaks of his immense riches. The five stupas near Pataliputra were believed to have contained the vast treasures of Nanda Raja. All troubles over, Nanda directed his attention to the condition of his people. A pond of his construction was afterwards repaired by king Kharavela of Kalinga in 165 B. C. (Inscription of Hasti Guha i. e. Elephant Cave, Udaygiri). By power of arms Nanda made himself lord over a considerable part of North India. Of the 16 states, some were under his direct rule and some were allowed to rule as his vassals. The power of Magadh was at its height under Nanda Mahāpadma, Pataliputra, the capital, was now magnificent, populous and an important centre of trade. Besides 8 legitimate sons, Nanda had by fair Mura a concubine of low rank, a heroic son Chandragupta by name. Nanda ruled 28 years. Then his eldest son Sumalya succeeded (377 B.C.) The

Nanda brothers kept the empire intact and reigned until 340 B. C. when the 8th Nanda brother Dasasiddhika and his sons were murdered by his wife's paramour Indradatta who put his own son by the queen on the throne. This king of base origin was Sudhanva or Ugradhanva (Gk. Xandrames or Agrames). His realm is mentioned by the Greek writers as the kingdom of the *Prasii*, Skr. Prachya (*i. e.* eastern) or Gangarides, Skr. Ganga-rashtra. In point of power, population and prosperity, Magadh was now the brightest kingdom in India (Hist. Hist. of the World Vol. II.)

According to the Greeks, Sudhanva Nanda was extremely unpopular for his wickedness and base origin. The State however was administered by Brahman ministers of whom Rakshasa, a quite selfless Brahman was the chief. A rough idea of the extent and power of the Nanda empire may be had from its military strength consisting of 20,000 horse, 200,000 foot, 20,000 chariots, 3 or 4 thousand elephants. One may be curious to ask here why the Persians did not conquer India. Of course, attempts were made, though not crowned with full success, Cyrus failed to substantiate his dream, Some 30 years later, Darius conquered some Indian tracts north of Cabul. Probably the Persians could not mind the conquest of India so seriously, as they were busy fighting with the Greeks; or, they may have sent expeditions to India but the

Hindus beat them back. The following nine centuries (from 330 B. C. to 530 A.D.) will find India in great troubles. The first invaders were the Greeks. India was saved by her two great heroes viz Chandragupta (4th c B.C.) and Pnshpa Mitra (2nd c. B.C.). Yet the Asiatic Greeks had conquered some parts of India and our Indo-Greek relations existed for 400 years.

Alexander the Great in India (327-26 B.C.)

The Greeks, people of Greece; a small peninsula in the south-east of Europe, were an excellent people noted for their bravery, learning, wisdom and arts. They were Aryan colonists, of the Mediterranean islands called the Ionians. Hindu tradition makes them of Hindu origin, being the descendants of Turvasu, a rebellious son of Yayati. It is said that these *Yawanas* gradually marched towards the West. Greek *Ionian* and Hindu *Yawana* is the same word. Hindus applied the same word *Yawana* to the Greek invaders and conquerors of India of the 4th c. B.C. and later on. The word *Javana* (applied to the Turks or Mubammadans in general) is often wrongly confounded by scholars with *Yawana* (the Greeks).

We are sure of an Indo-Hellenic intercourse, at least in learning and trade, before Alexander who, however, made it closer. Alexander (356-323 B.C.), son to Philip II. and queen Olympias of Macedon, a province to the north of Greece Proper was the

pupil of Aristotle. He became king at 20. (336 B.C.). In 335 B.C. he subdued the northern tribes of Macedon. In 334 B.C., when he was barely 22, he was out to conquer and *Hellenise* the world, with 30,000 foot, and 5,000 horse. Of these, only 7,000 were pure Greek soldiers. The Greeks hated to serve him, as they called Alexander a foreigner. So many resigned on the way. Of them, Memnon became the admiral of Persia ; but he died of cholera in 333 B.C. This proved good for Alexander. Darius III. (Codomanus) was then the Persian monarch. Alexander invaded Persia. After many battles, Darius, being defeated, fled towards India but was assassinated by Bessus, one of his faithful friends. Persia, Asia Minor and Egypt were conquered. The port of Alexandria was founded near the mouths of the Nile. The Carthaginian Power was annihilated. In 330 B.C. Alexander reached Ekbatana. He next went to Bactria and conquered it. Here he married Roxsana. In 322 B.C. he had founded Alexandria, 30 miles north of Cabul. In April, 327 B.C. he crossed the Hindu Kush in 10 days, with his army of 50 or 60 thousand soldiers and came down on the rich valley of Koh-i-Daman. Alexander now conquered the Aryans on the right bank of the Indus. He captured Pushkalawati after a siege of 30 days and overpowered the Gandarians. After a strenuous opposition, the Asvakas (Greek *Assacanes*) were subjugated during the winter. He

next attacked Massaga. Here Alexander was wounded by an arrow. Unluckily the king of Massaga was killed by a blow from a missile. Alexander then took the formidable fortress by a storm. The queen of the late chief and her infant son were captured. She afterwards bore a son to Alexander. He next captured the fort of Aornos near the Indus and appointed a faithful Hindu officer Sasigupta by name, as governor.

In January, 326 B.C. Alexander crossed the Indus at Ohind (Udabhandapura), 16 miles above Attock (ancient *Aratta-wahika*) where a bridge of boats was built by the friendly Indian Chiefs under the supervision of the Greek generals. At Ohind Alexander received an embassy from Ambhi, son to his late ally the king of Taxila. The kings of Taxila sought his aid to ruin their enemies, the hill-king of Abhisares and Puru. The king of Kashmir sent his brother to tender his submission. Several minor kings came personally to pay him homage. The kings of the Panjab in stead of offering Alexander a combined resistance, easily yielded to him one after another. Only two kings opposed the Greek invader. One was king Hasti, defeated after a month's efforts and the other was king Puru said to be of the Pandava origin, ruler of the Doab between the Jhelam and the Chenab. His kingdom contained 300 towns and is now identified with the districts of Jhilm, Gujarat and Shikarpur. Alexan-

der advanced to the Vitasta (Jhelum) and met the army of Porus on the further bank of the river (May, 326 B.C.) No other Indian king came to the frontier to repel the foreign foe. The hill Chief of Abhisara, an ally of Puru, now left him and joined Alexander. The promised contingent of the Cashmir king did not yet arrive. The Greek writers have called the Hindu Raja of Taxila a most useful ally for his "liberal supplies" to the Macedonian army. Puru alone, with his two sons and an army 50,000 strong, gallantly stood to oppose the mightiest hero of the world. To the eternal glory of this valiant Indian monarch be it said that when Alexander summoned him to submission, Porus gave the proud answer that he would indeed come, not as a suppliant but at the head of an army ready for fighting. Alexander now prepared for a decisive battle. The river was in flood. Porus had drawn his army in battle-array on a dry land before a hill. Thinking that the cavalry—the main stay of his army, could not face the huge elephants of Porus, Alexander thought of a device. Leaving the camp well-guarded, he marched 16 miles to the north, forded the river near an island and reached the eastern bank, under the cover of a dark night. A son of Porus hurried up with an army to oppose but was routed. Then Puru marched with the bulk of his army towards the north-east on the Carri plain. The Hindus fought bravely for 8 hours but were

defeated. Arrian ascribes the Hindu defeat to the following causes: (i) The Indian bows, though very powerful, were useless to the mobile Greek cavalry. (ii) The ground was slippery. (iii) The Greek horsemen were superior in personal strength and discipline. The army of Porus was annihilated, his two sons were killed and "Porus himself, a magnificent giant, six and a half feet in height, fought to the last, but at last succumbed to nine wounds and was taken prisoner in a fainting condition." Alexander, pleased with the gallantry and princely dignity of Porus, not only re-instated him but also augmented his kingdom by giving him some conquered tracts. Porus was now fast friend of Alexander. To commemorate his victory, Alexander built two towns viz, *Nikaia*, on the battle-field (modern Sukhchainpur) and *Boukephala* (in memory of his favourite horse)—now called the town of Jihlam. The victory spread the Greek fame far and near and roused native fear. The king of Kashmir now came personally to give homage. The Asvakas then revolted and the Khattios helped by the Kshudrakas and Malavas offered stubborn resistance but all were put down. Many other princes tendered submission and promised allegiance to the invincible invader. The Agalassians were severely defeated. Alexander now felt a strong desire to conquer Magadh but his troops were quite unwilling to proceed further. His speech, promise and threats to the army were in vain. Their

reluctance was probably due to the following—(i) The Macedonian army was almost shattered. (ii) The Magadhan army was very powerful, whose fame had reached even Egypt. (iii) The bravery of the men of Porus had convinced them that other Indians were no mean rivals to them.

The wise counsels of Koinos, his trusted Cavalry General, persuaded Alexander to stop from further conquests and to give orders for retreat. (September, 326 B.C.). On the eastern bank of the Sutlej, he erected 12 big altars, each 50 cubits high, dedicated to the 12 great gods. It is said that Chandragupta and his successors long venerated the altar and offered sacrifice on them. In 325 B.C., Alexander sailed up the Chenab to the Indus. The tribes of the Punjab and Indus were easily subdued. King Subhuti (Sophytes), lord of the Salt Range, yielded without resistance. Before leaving the Panjab, Alexander publicly appointed Porus to be king of the entire Doab between the Hydaspes and the Hyphases. These tracts, peopled by 7 different nations had nearly 2,000 towns. In the meantime, a marriage reconciled Porus and Ambhi as friends. The small states on the Lower Indus were easily seized. Alexander fortified the conquered tracts and established satrapies. In August, he returned to Persia through Gedrosia (Mekran Coast) with 80,000 men. In September, Nearchus sailed for Persia with the fleet. At Babylon, Alexander lived and ruled for a short

time. Here he married *Barsina*, the eldest daughter of Darius III. 80 captains and 10,000 Greek soldiers took Persian women.

After Alexander's departure, Philippos, the Greek Governor of the Panjab was murdered by mutinous mercenaries. Endemus and Ambhi of Taxila are made temporary governors. At the age of 32, Alexander died of a strong fever at Babylon (June 11, 323 B.C.) He stayed in India 19 months. In 323 B.C. there was one bright Greek domain from Macedonia to India, from Bactria to Egypt. Alexander's communication with the distant home and other parts of the empire was marvellously quick. His expedition was an organised one and had historians, geographers, scientists, merchants &c. He encouraged caravan trade from India to the Levant. His merchants collected Indian products, perfumery &c. to be shewn to Europe. One object of Alexander's conquests was to spread the Greek civilisation abroad. But we regret to note that he himself and his men were *Orientalised* in Persia. In 321 B.C. Antipater appointed Peithon satrap of the Upper Indus and Porus of the Lower Indus. But ere long, Porus, held in high esteem by the Hindus, was murdered by Eudemus, (320 B.C.). This crime roused the heroic people of Porus against the Greeks. In 317 B.C. Chandragupta expelled the Macedonian Satraps from the land of the Indus. By 316 B.C., he was master of Afghanistan, Beluchistan, Sindh and the

Panjab. No Indian work—Hindu, Buddhist or Jain—makes the least mention of Alexander. The Indians probably regarded Alexander as a mighty robber and his expedition and conquests as a political hurricane. India was not changed—India was not Hellenised. The Persian India of the North-West also was not *Iranised* in the least.

Of the numerous adventurers who had flocked to the camp of Alexander in the Panjab for their private ends, Chandragupta (Gk. Sandra Coptos) an exile from the court of Magadh, was the foremost. He induced Alexander to conquer Magadh. His object was to be the king of Magadh under the Greeks. But he displeased Alexander by his haughtiness ; so, he was forced to fly the Greek camp. It seems probable that before Chandra gupta met Alexander, he had visited the Persian capital and the emperor Darius III. to induce him to help him on the throne of Magadh some how, but in vain. Chandragupta was ambitious, bold, heroic, affable, handsome and very strong in brain, body and mind. The great kings favoured him not, but Fortune soon took him for her own. In the Panjab, he had carefully learnt the Greek mode of fighting. Now, the death of Alexander, quarrels of his Generals, murder of Porus, and the native revolts paved the way of his future success.

In 326 B. C. Chandragupta left the Panjab, and fled to Pataliputra, with his friend Chanakya, a

poor but scholarly Brahman of Taxila. There some of the Nandas were ruling conjointly. The later Saisunaga kings used both Rajagriha and Pataliputra as their capitals but the Nandas made Pataliputra their sole capital. The Nandas were very popular. Rakshasa was their most faithful old Brahman Minister. Satakara was the 2nd Minister.

Chānākya, once invited to the royal house, was insulted by the Nandas. Thereupon he took the vow of ruining the Nanda Family. Chānākya's full name was *Chānākya Vishnugupta Kautiliya* which means Vishnu gupta son to Chānaka, the Indian Bismarck. He was a clear-headed politician. At his instigation and through his machination, Chandragupta killed the Nandas in private, seized the throne, proclaimed him king of Magadh and Chanakya his prime minister. But strong opposition came from Ugra-dhanva (Gk. Agrames). But Chandragupta, with the aid of the Nepal king, defeated Ugra-dhanva and secured the throne. (Asiatic Researches. Vol. V.) Rakshasa, highly aggrived at the ruin of his masters, joined Malayaketu, a hill-king and induced him to invade Pataliputra. Rakshasa succeeded in inducing the kings of Gandhara, Saka, Hoona, Khasa, Kashmir, Chedi and even the Greek Satraps to back Malayaketu with their armies under the temptation of a fair share of the splendid kingdom of Magadh. All marched towards Patna. Everywhere there was a

great din of battle. Rakshasa planned other schemes of murdering Chandragupta. But Chanakya, by spies, learned all the machinations of Rakshasa and set about to frustrate them. First, he caused a division between Malayaketu and Rakshasa, by a false letter, as if written by Rakshasa to Chandragupta and detected by Malayaketu.

Thereby Malayaketu got angry with Rakshasa and killed 5 of the allies. At this, the soldiers terrified, fled and so did the other allies. Malayaketu remained alone. Ere long he was made prisoner by several chief officers sent by Chanakya. Rakshasa, thus defeated and sad, came back to Pataliputra and lived in private. Chanakya and Chandragupta went to him and after showing him great honour, offered him the Prime Ministership. Rakshasa was thus won over. Malayaketu was released and allowed to go back to his own kingdom in state. Now Chandragupta was secure. Rakshasa died soon ; then Chanakya was again the Prime Minister (*Mudra-Rakshasam*). These affairs perhaps lasted till 318 or 317 B. C. The Greeks ruled in the Indus valley till 317 B. C. Hardly these troubles at home were over, when Chandragupta learned of the murder of Porus, and of the possible native revolt. To save Magadh, to save India from the heroic Greeks, his first care was to drive away the Macedonians. So with a powerful army, he marched towards North-West, destroyed or drove back the Greek garrisons

from the Indus valley. His conquests of N. India were complete by 313 B. C. Sudhanva Nanda was probably slain. He was formally crowned in 312 B. C.

CHAPTER IV.

THE MAURYAN DYNASTY (312 to 180 B. C.)

1. Chandragupta (312-288 B. C.) was the founder of a new dynasty called the *Mauryan*, from his mother Mura. The Nanda Brothers had scornfully rejected her claim of queenship. Now Chandra gupta, her successful son and the first universal monarch of India exalted her name, by calling the dynasty after her. Dr. Spooner holds that Mura was a woman of Persian extract. But neither Indian tradition nor Greek record favours the conjecture.

The term *Sudra* applied to Nanda, Chandragupta and others by some later Puranists, is highly objectionable, as neither law nor usage sanctioned it in Ancient India. They were genuine *Kthatriyas*, though of a somewhat low degree. This dynasty of 10 kings ruled 133 solar years.

Acc. to the *Kumárikà-Khanda*, *Agni Purana* and *Skanda Purna*, Chandra gupta began to rule on 312 B. C. This is also our proposed date. It is likely that his Indian conquests were complete before 312 B. C. For, some Purans state that he ruled

24 or 25 years peacefully. Chandra gupta built *Chandra gupta nagari* on the R. Krishna (Deccan). The author of the *Mudra-Rakshasam* and its commentator both belonged to that town. From this we infer that Chandragupta conquered almost the whole of India. His empire extended from the Persian Frontier and the Hindukush to the Bay of Bengal and from the foot of the Himalayas to the 13th degree North Latitude. Only Kalinga, Chera, Chola, Pandya and Kerala—all covered now by the Madras Presidency, were allowed to live free. The merit of these splendid achievements was mainly due to Chanakya, the Peshwa of the Mauryas. His prince Vindusara also bore a great part. Chandragupta founded the Maurya Era counted from 312 B.C. shortly after his ascension, both he and Chanakya made a pilgrimage to the *Sukla-Tirtha* on the Nerbada to atone for their sins. (Kumarika Khanda and Agni Purana). On the death of Alexander in 323 B.C., his Generals fought for his vast empire. Seleukus, one of the Generals, succeeded in making himself master of the Central and Western Asia (312 B.C.). The Seleukidan and the Mauryan Eras began almost at the same time. Now Seleukus made a vigorous attempt to regain the Indian possessions. But in 305 B.C., Chandragupta, after a successful campaign, forced him not only to abandon all thought of conquest in India but also to cede all territories east of Persia. Thus

Afghanistan., Beluchistan, Mekran Coast, the Indus Valley, Sindh, the Panjab—became Chandragupta's. In 303 or 2 B.C. Seleukus concluded a treaty with Chandragupta under the following unfavorable terms :—(i) Seleukus renounced all claim on India. (ii) Ceded a considerable part of Ariana, west of the Indus. (iii) In exchange for 500 elephants, he surrendered his claim on Afghanistan, Beluchistan and the Mekran Coast. (iv) Gave a daughter in marriage to Chandragupta and (v) placed an envoy in the court of Pataliputra. Thus was India saved from the Greek rule. Chandragupta was one of the greatest monarchs of the world. We are indebted to Megasthenes, the first Greek ambassador in the Mauryan Court, for an entire and accurate account of Chandragupta and his administration. The following points are chiefly notable :—

(i) Pataliputra : it was now the metropolis of India and a great emporium of trade. Numberless foreign vessels always lay on the Ganges. The city was 9 miles long and $1\frac{1}{2}$ miles broad, defended by a strong wooden palisade having 64 gates and strengthened by 570 turrets. It was further guarded by a deep and wide moat fed by the waters of the Sone—Hiranyavaha, Greek *Eranaboas*. (ii) Palace : The palace of Chandragupta was chiefly built of wood overlaid with floriated gold leaves, and was unsurpassed in splendour. (iii) Chandragupta :—His favorite amusements were combats of

animals, gladiatorial contests, various races and the chase. Generally he lived in the inner palace protected by female guards, probably composed of Greek women. He gave audience to the people once a day when he received petitions and heard cases in person. A certain Persian influence was visible in some of his personal habits and style of architecture. He was a Hindu Raja; but there was perfect toleration under him. The caste system was well-organised and all followed the hereditary professions assigned to each. He highly honoured the worthy Brahmins with whom he held an annual council to discuss the welfare of the state. Siva was worshipped in the Royal Family. (iv) Municipality. The capital was administered by a municipal body of 30 members divided into 6 Boards of 5 members each : the 1st Committee superintended the industrial arts; the 2nd, looked after the foreign residents and visitors : the third inspected the vital statistics; the fourth had the charge of trade and commerce ; the fifth looked after the manufactures and the sixth collected a tithe ($\frac{1}{10}$) on sales of goods. The whole body were responsible for the good administration of the city and had to keep in order markets, temples and other public works. (v) Provincial Government :—The provinces were governed by viceroys generally relatives of the king who constantly watched over them by means of “news-writers” who acted as spies and reported to the king privately

all that occurred in the country. Taxila, Ujjain, Bhilsa in the central provinces were the viceregal seats. (vi) Justice was very strict, criminals were punished with much severity. (vi) The agricultural land was regarded as the property of the Crown. Cultivators had to pay a tax to the Government amounting to one-fourth of the gross produce of the fields on which great care was bestowed. Large sums were spent on irrigation work. There was a regular system of canals, tanks, wells, and lakes. A special department looked after the irrigation of the country. (viii) The army :—The military administration was excellent. The state maintained a huge standing army of thirty thousand horse, six hundred thousand foot, 9000 elephants, besides chariots, in regular pay. The military department was supervised by a Committee of thirty members divided into six boards of five members each. The first looked after the admiralty; the second looked after commissariat; the third after the infantry; the fourth after the cavalry; the fifth after the war-chariots and the sixth after the elephants. There were regular arsenals and docks.

(IX) Peace, progress and prosperity reigned everywhere in the empire. Great encouragements were given to arts and industries. The roads were maintained in excellent order. Pillars serving as mile-stones and sign-posts were set-up at the intervals of half a kos = $2,022\frac{1}{2}$ English yds. A grand

trunk-road about 1200 miles long connected the North-West Frontier with Pataliputra. The Greek observers testify to the high degree of civilisation in the first Mauryan empire. Chanakya's *Arthashastra* (Art of Government) also partially supports it.

(X) Success of Chandragupta :—Chandragupta was about 23 when he met Alexander in 326 or 25 B.C. He was crowned in 312 B.C. and ruled for 24 years. So in 22 or 23 years, he rose from a mere helpless exile to be the greatest emperor India has yet seen. His splendid achievements were (1) The expulsion of the Macedonian garrisons. (2) The decisive repulse of Seleukus the conqueror. (3) The subjugation of the largest empire yet known in India. (4) The formation of a gigantic army. (5) The thorough organisation of the civil government of a vast empire. (6) His power was so firmly established that no dispute or opposition arose to his son and grandson's peaceful succession. (7) His alliance was courted by the powerful Greek kings. (8) The Greek princes made no attempt to renew the aggressions and were content to maintain friendly diplomacy and commercial relations with the Mauryans for 3 generations. (9) Chandragupta received from and sent to Seleukus various gifts. (V.A. Smith) In everything, Chandragupta adopted and worked upon the ancient Hindu model. "The little touches of foreign manners in his court and institutions, were *Persian* and not Greek."

Towards the latter part of Chandragupta's reign, Chanakya had a quarrel with him; so he left for the wood for penitential purposes. Chandragupta also retired or died in 288 B.C. and was succeeded by his son Vindusara alias Amitraghata, Gk. *Allitro Chades* (slayer of foes).

2. Vindusara :—He made no fresh attempt at conquests, The friendly relations with the Greek Powers of the west continued, Megasthenes and Deimachues were the Greek ambassadors in his father's court. Ptolemy Philadelphus of Egypt placed Dionysios in his Court, Vindusara gave himself to pleasures, By 16 wives, he had 100 children, male and female. His marriage with the mother of Asoka is curious. An astrologer had predicted her great fortune. So her father, a poor Brahman of Champuri (near Bhagalpur) came to Vindusara at Pataliputra to make fair Subhadrangi his queen, Vindusara accepted her. But the other queens, jealous of her beauty and youth, put her out of the emperor's sight and employed her as a female barber. Thus she spent her days most miserably. One day, Vindusara wanted a barber at an unusual hour. The Chief Queen sent her to shave the king. Pleased with her work Vindusara asked her who she was. She stated her case, and the king remembered everything. From that time, she became the most favorite queen.

She bore him 2 sons : the 1st was Asoka and the second, Vitāsoka. Asoka was ugly in form,

dark in complexion and very unruly. So, his father did not like him much. The people gave him the name of *Chanda* i.e. Terrible. For training, he was handed over to the great astronomer Pingala-Vatsa who, struck with the many auspicious signs on his person, predicted his great fortune and said that he would next inherit the crown. Prince Asoka reached due age but his nature remained quite unchanged. He became so wild that Vindusara sent him to far-off Taxila to put down a mutiny or to be killed in the attempt. Asoka was heroic and a man of great parts. He quelled the revolt and was cordially received by all. Vindusara, pleased with him next sent him out to Ujjain as Viceroy. Here he married fair Devi, daughter to a rich Jeweller, by whom he had the son Mahendra and daughter Sanghamitra.

Vindusara supervised all state affairs but the real burden was borne by the able ministers, of whom Radhagupta was the chief. Susima, the eldest prince did not like to be under the control of Radhagupta. So, he began to be independent and tyrannical. This offended Radhagupta who cleverly sent him to Taxila and brought Asoka to Pataliputra. Shortly after, Vindusara fell ill, Susima being away in Taxila and Vindusara not so willing to nominate Asoka his heir, the ministers induced Vindusara to appoint Asoka his Regent. But as soon as the emperor died, Asoka was however declared

emperor. On hearing the death-news of Vindnsara, Susima hastened towards Patalpntura but on his way he learned that he had been deprived of his father's throne. So he rebelled and being aided by some of his brothers, invaded Pataliputra. Bnt Asoka, with the help of his able ministers, defeated them and made them prisoners. Then to guard against future evils, Asoka commanded the ministers to put them to death ; but they refused. Thereupon he himself cnt off their heads.

3. Asoka : — Thus secure, he began to rule with an iron hand (264 or 63 B.C.) He was at first a staunch Hindu Saiva and nsed to feed 60,000 Brahmans every day with meat, drink and other palatables. The complaint of the people against Buddhistic conversion and the probable insinuations of the Brahmaus led Asoka to be a bitter persecutor of the Buddhists : he had the Bo-Tree cut down, an image of Buddha broken down, and the executioner Chanda employed to kill every Buddhist monk he would meet with. Owing to its abstract character, Buddhism was a failure in India. In 3 centuries, there were only a few thousand adherents mostly monks. Now the persecution of Asoka seemed to threaten its very existence. But erelong the table was turned and Asoka became a strenuous advocate of Buddhism. In 261 B.C., Asoka conquered Kaliuga, a very powerful ancient kingdom lying on the Bay of Bengal between the Maha-

nadi and the Godavari. (i) His empire :—Asoka's empire extended in the north-west to the Hindu Kush; in the west to the Persian frontier and the Mukran Coast. Northwards, his dominions reached the foot of the Himalayas and appear to have comprised the districts round Srinagar (built by him) and the territory round Lalita Patan in Nepal, 2½ miles south-east of Katamandu (also built by him). The whole of Bengal acknowledged his sway. Only the Upper Assam and the Tamil kingdoms of Chera, Chola, Pandya, Satiya were independent. The Andhra kingdom between the Godavari and Krishná was a Protected State. The Hill Tribes of the empire were probably semi-independent. (ii) Administration :—Pataliputra was the metropolis and the seat of the central government. The vast empire was divided into 5 parts, (1) Magadh and the adjoining tracts were ruled under the direct supervision of the emperor. (2) The North-West Provinces comprised the Panjab, Kasmir, Gandhara, Afghanistan, Beluchistan, Sind &c : capital Taxila the famous seat of Hindu learning—were, ruled by a Viceroy. (3) The Western Provinces of Rajputana, Malwa, Gujrat and Cathiawar were ruled by the nephew (sister's son) of Asoka from the capital Ujjain, a sacred seat of Hindu learning, religion and astronomy. (4) The Eastern Provinces with Kalinga were ruled by a Viceroy from the capital Toshali in Orissa. (5) The Deecan was ruled by

a Viceroy from the capital Vidisa, now Bhilsa. The administration was probably on the whole, a highly efficient one. (iii) His family :—Asoka, a polygamist had 4 queens viz, Padmavati, Asandhimitra, Pavishya-raksha and Tishya-raksha. The mother of Mahendra was rather a concubine, daughter to a Vaisya jeweller of Ujjain. On the death of Asandhimitra, Asoka, in his old age married a young dissolute woman Tishya-raksha by name. She tried to induce Kunala, son to queen Padmavati, to approach her. But pious Kunala declined. This enraged her much. Asoka once fell seriously ill. It is said that by Tishya-raksha's careful treatment, the emperor came round. He promised her a boon. Now, as a reward, Asoka allowed her to rule the empire for a week. Asoka had sent Prince Kunala to put down a rebellion headed by Kunjarakarna of Taxila. Kunala suppressed the revolt but was blinded by Kunjarakarna at the command of Tishya-raksha. Kunala turned a Bhikshu and with his wife Kanchanamala came to Pataliputra and passed the night piping in the elephant-stable. Asoka discovered him in the morning, learnt the machination of Tishya-raksha and at the earnest request of Kunala, spared her life. Asoka was generally kind and affectionate towards all. He made ample provisions for his surviving brothers and sisters. (iv) His Conversion and Works for Buddhism :—The blood, blood-shed and the miseries of the Kalinga War

moved Asoka. He preferred the peaceful life of a Buddhist monk. In the 10th year of his reign i.e. in 253 B.C., he was initiated by St. Upagupta, formerly of Mathura. His brother, wives, ministers and the Brahmans tried their utmost to change his mind but in vain. With Upaguta, he was out on a pilgrimage and visited Kapilavastu, Lumbini Park (now Rumindei), Sarnath (Benares), Buddha Gagá, Nepal, Kashmir and other sacred places. He honoured the previous Buddhas, distributed the relics of Buddha building holy stupas everywhere. He erected 84,000 Buddhist chapels mostly in Magadh, which gave it the new name of *Vihāra* (country of monasteries). For the up-keep and propagation of Buddhism, Asoka-vardhana now made it his official religion, created a special department of religion, appointed Buddhist officials, held councils and meetings, gave alms, maintained a large number of learned monks, set up edicts, tables, sent missionaries all over the empire and abroad, employed censors to look after the *morale* of the people. He is now called *Dharmasoka* (Pious) and "*Beloved of gods.*") He was perfectly tolerant, he equally honored the Brahmans and the Sramanas. In the 17th or 18th year of his reign i.e. in 246-45 B. C., the Third Great Buddhistic Council of 1,000 monks met for 9 months at Pataliputra with Tishya as the president. Its object was the suppression of many heretics and false monks and the settlement of much disagreement about the sacred

books. The rules of the Order and the doctrines of the Faith were solemnly rehearsed and settled. The result was inscribed in an Edict found at Bhabra. At the end of the Council, the following missionaries were sent :—(1) Madhyantika went to Kashmir and Gandhar. (2) Mahadeva went to Mahisa Desa *i.e.* countries south of the Godaverī, including Mysore (3) Rakshita to Banavasi Desa (a part of Rajputana) (4) Dharma-rakshita went to Aparānta Desa (countries west of the Panjab) (5) Mahadharma-rakshita went to Mahārashtra (not Bombay Presidency, but Burma and the Malaya Peninsula). Madhyima to the Himalayas. (7) Mahā-rakshita Bhadanta to *Yona-loka i.e.* the Greek countries of Egypt, Asia Minor, Syria, Greece and Macedonia. (8) Sena and Uttara to Suvarna-Bhumi *i.e.* Golden Chersonese up to Singapur. (9) Mahendra and Sanghamitra to Ceylon. (V) The results of the Mission were indeed very great : (a) It turned the sectarian Buddhism into a world-religion. (b) It made Asoka the emperor of a religious empire never known before. (c) It made Asoka a great benefactor of mankind. (d) It brought about a closer touch of the Indians with the Greeks and other peoples. (e) Through it, Indian lore found its way abroad. (f) Bhadanta introduced Greek sciences, arts, architecture, astronomy &c into India. (g) It paved the way of the future rise and success of Christianity. He spent crores of rupees in

maintaining monasteries, monks and preachers and himself turned a monk before his death. It should be noted here that these efforts did not extinguish, drive away or eclipse Hinduism even from Magadh. Hindus also were astir and preached the Pauranic Hinduism in North India and the Deccan. Buddhistic converts were mostly from the low-caste Hindus and from the Non-Aryans.

(VI) His works for the people :—His principles of government and ethical system, meant for the progress of the people were engraved on rocks, pillars and caves throughout the empire. They speak of perfect toleration, and persuasion as the best means of converting others, and enforcing purity of life. He excavated tanks and wells, planted trees on the wayside, built rest-houses, fixed mile-stones on the roads, set up schools, established hospitals for men and beasts, made arrangements for the education of women ; took measures for the civilisation of the aborigines and strictly prohibited the slaughter of animals. To serve as a model, he himself refrained from all cruel sports, abolished the royal hunt and forbade prisoners to be tortured. He aimed at being a true father to the people. He would hear their complaints at any time. He strictly enjoined all officials to work earnestly for the good of the people. He appointed censors to look after the *morale* of the people. He held periodical assemblies to settle disputes or other intricate points of law and

custom and thereby encouraged arts and letters. (vii) His Foreign Relations :—His relations with the 5 Greek Powers of the west continued friendly as ever. (viii) His Edicts :—Of the 84,000 chapels, few exist. Of the Edicts, 14 are as yet discovered. "Those Edicts, engraven in different Prakrit dialects on pillars or rocks, whose wide distance from one another shows the great extent of Asoka's empire. The pillars are at Delhi and Allahabad, the rocks at Kapur-da-giri near Peshwar ; at Girnar in Gujrat and Dhauli in Orissa and at Babra on the road running south-west from Delhi to Jaipur" (R. David's Buddhism PP. 222-23). They are of 3 kinds viz, religious, administrative and personal. (ix) His architecture : With Asoka, the architectural history of India begins. Some of his pillars still stand. The Sâkasar Pillar near Mirzapur, Dist. Dacca seems to be of Asokan origin. His monuments at Bharhut, Sanchi, and Buddha Gaya were contemporary or a little later. Nothing remains of his magnificent palaces ; but Fa Hian in 414 A.D. says, from the ruins of his buildings and a tower that his palace was too admirable to have been the work of any mortal. The ancient Patali-putra lies buried under 18ft. of the present E. I. Ry. Bankipnr and Patna. Some remains of Asoka's palace have been recently dug out by Dr. Spooner.

(X) His Partition :—After a long and prosperous reign, Asoka passed into religious retirement

in 227 B.C. and lived as a Buddhist monk on *Songir* Skr. Suvarnagiri, to practise religion himself. His vast empire was partitioned among his sons. Kunala got the Panjab, Afghanistan &c. under the name of Dharma-Vardhana. Prince Jaloka got Kashmir Prince Su-yasas got the home-provinces and ruled as emperor at Pataliputra. Other Princes got the remaining dominions.

(XI) Down-fall of the Manryyas : — 7 weak kings ruled after Asoka but the vast empire daily dwindled into a small State. Soon after the death of Asoka, Kalinga and Andhra became free. Akbar built the Mogul empire but Aurengzeb ruined it Chandragupta built the Mauryan Empire but Asoka sowed the seeds of its speedy fall. The causes were (a) extreme religious fervour. In an empire of different castes, creeds and colours, Asoka was not right in being a religious zealot, nor was he right in spending vast sums of his people's money for one particular religion. (b) Weakness of his successors. (c) Revolts from within :—(i) After the death of Asoka, the pent-up Hindu discontents began to burst forth. Asoka had dethroned their Brahmans from the supreme place in religion and politics : had obstructed their sacrifice that essentially needed the slaughter of animals, and had filled all high offices by Buddhists. The Hindus at last revolted, led by Pushya or Pushpa Mitra, a heroic Brahman youngman of Rohilkhand. Vrihadratha, the last

Maurya ruler of Pataliputra, recognised the Hindu claim and appointed Pushyamitra as the commander of the Imperial troops. (ii) The Audhras, a Dravidian people formerly living in the delta between the Godavari and Krishna, now after Asoka's death became free and spread their power to the sources of the Godavari and soon stretched right across the peninsula from the Bay of Bengal to the Arabian Sea. (d) Invasion from without: Bactria, Skr. Balhika Desa, north of the Hindukush mountain, was a kingdom of Seleukus and his successors. About 250 B.C., the Greeks there became free. In 206 B.C., Antiochus, the Greek ruler of Syria crossed the Hindukush, reached Kabul, forced its Hindu king Subhagasena to pay him elephants and tribute and then returned home through Candahar. The Greeks next wrested Afghanistan from the Mauryas. About 190 B.C. the powerful Greek king Demetrios conquered Kapisa, Gandhar, the Panjab, Sindh and some other tracts. Next Eucratides and other Greeks founded several small kingdoms in India. Menander was the next great Greek conqueror. He annexed the Indus delta, Gujrat, parts of Rajputana and Oudh. About 180 or 179 B.C. he was marching upon Pataliputra but General Pushyamitra advanced and checked his progress, singularly defeating him. Thus the Greeks had conquered North-West India, western half of North India, wes-

tern India and the Central Province. The Purans mention 8 great Greek rulers of India. Some of them embraced Hinduism and were Vaishnavas. Their empire was however overturned by the Sakas. The Greeks became gradually absorbed in the Hindu population. The last Mauryan ruler of Patáli-putra was murdered by Puspamitra who usurped the throne and founded the Sunga dynasty (179-78 B.C.). The Mauryan dynasty continued to rule in Magadh till the 7th century A.D. Minor Mauryan dynasties connected with the main House continued to rule in Konkan, Chitor and other parts of western India till the 8th century A.D.

CHAPTER V.

THE SUNGA DYNASTY (178 TO 69 B.C.)

AND THE KANVA DYNASTY (69 B.C. to 25 B.C.)

At the instigation of the Brahmins, Puspamitra treacherously slew his master and usurped the throne. Banābhata in his *Life of Harsa-Vardhan* (7th century A.D.) alludes to this thus :—"And reviewing the whole army under the pretext of showing him his forces, the mean general Puspamitra crushed his master Vrihadratha Maurya who was weak of purpose."

(1) Extent of the Sunga dominions :—Pataliputra continued to be the Sunga capital. Perhaps all the home provinces owned his authority. The kingdom embraced Behar, Tirhut, and the United Provinces of Agra and Oudh. The Narmada was the southern boundary. The Punjab was long lost to the Mauryas and the Sungas. In 158 B. C. Khàravela, a Jain king of Kalinga invaded Magadh, won some success and humbled his foe. But his temporary success affected only the eastern frontier of the Sunga kingdom. In 153 B. C. Menander, a relative of the Bactrian king Eukratides and king of Kabul and the Punjab, wishing to play the part of a second Alexander, advanced with a formidable force into the interior of India. He annexed (1) the Indus delta. (2) Cathiawar and parts of western coast (3) Occupied Muttra on the Jamuna. (4) Beseiged Madhyamika (now Nàgari near Chitor in Rajputana.) (5) Invested Oudh and threatened even Pataliputra but Puspanitra repulsed him after a severe struggle. The Greek king was obliged to retire to his own country. He may have retained his own conquests in Wester India for a few years longer. India was no more attacked by a European before Vasco da Gama in 1502 A.D. The crown-prince Agnimitra ruled as a Viceroy from the capital Vidisa (now Bhilsa) on the Betwa, Skr. Betravati in the Sindhya's dominions. Agnimitra in a local war with the Raja of Vidarbha (Berar) completely defeated .

the Raja who ceded half of his dominions. R. Barada (Warda) formed the boundary between the two States. Puspamitra now old, claimed the honour of lord paramount of North India. The Brahmins in their jubilation urged Puspamitra to celebrate the Horse Sacrifice. The horse was let loose under Vasumitra his grandson. He had a collision with the Greeks on the Sindh (not the Indus) that formed the boundary between Bundelkhand and Rajwara. These Greeks were a part of Menander's army which had undertaken the siege of Madhyamika (Mewar). After a sharp conflict, the Greeks were completely routed by Vasumitra. The horse came back victorious from every direction. An Imperial Sacrifice and a Horse-sacrifice were magnificently performed by Puspamitra under the guidance and presidentship of his Guru Patanjali the noted commentator of Pāṇini's grammar. Puspamitra tried his best to revive the Brahmanical faith. His sacrifice was rather a Brahmanic victory over the Buddhists. Buddhist writers have branded Puspamitra as a persecutor. It is alleged that he burnt manasteries and slew monks from Magadh to Jalandher in the Punjab. There may be some truth in it. The motive of Pushya's persecution probably was that there was a wide-spread Buddhist and Jain conspiracy against him.

After a long and eventful reign, Pushpanitra died in 148 B.C. and was succeeded by Agnimitra, the Viceroy of the South. He reigned but a few

years and was succeeded by Sujyestha, perhaps a brother, who ruled 7 years and was followed by Vasumitra, the guard of the Horse. He was very brave, active and warlike. The next 4 reigns covered only 17 years. It was a period of confusion during which palace revolutions were frequent. Sumitra, a son of Agnimitra, was inordinately devoted to the stage and was surprised in the midst of his favorite actors by one Mitradeva who severed his head with a scimitar. The 9th king Bhāgavat had a reign of 26 years, barren of events. The 10th king Devabhuti was a man of licentious habits and lost his life while engaged in a discreditable intrigue. Thus ended the dynasty after 109 solar=112 lunar years.

"In a frenzy of passion, the over-libidinous Sunga was at the instance of his minister Vasudeva, reft of his life by a daughter of Devabhuti's slave-woman, disguised as his queen" (Bāna's *Harsha-Charita*, Ch. VI) Vasudeva founded the Kánva dynasty of 4 kings ruling only 45 lunar=44 Solar years. The low figures show that the times were disturbed and succession effected by violent means. We know nothing of the Kanvas in particular. About 25 B.C., the last Kanva Susarman was slain by the Audhira prince Simuka or Sipraka. The Sunga and the Kánva were two Brahmanic dynasties, ruling for 153 years. Their political importance was not very great ; but Sanskrit, Rrahmanism, and letters were revived to a marvellous extent ; and the over-ween-

ing spirit of the Buddhists was pruned down. Only 2 inscriptions of the Sunga dynasty have been yet found (see Lauder's list, Nos. 687, 688 ; Ep. Indica Vol. X. app. P. 65).

The jubilation of the Hindus following the splendid victories of their champion Puspamitra, over the Greeks and Buddhism, was sadly crossed by the appalling news of new enemies in the North-West of India. These were the Sakas or Scythians of Central Asia. Some Aryans remained in their old home after the repeated dispersions. Their descendants, afterwards mingled with the Mongolians and the Turks, became known as the *Scythians*. They grew very powerful, and overturned the Greek rule of Bactria. Some of them invaded Europe.

About the middle of the 2nd century B.C. the Scythians were driven out from Central Asia by Yuechis, a people of the North-West of China. Now the Scythians poured on India in over-whelming numbers. They were barbarians, notorious for their various corrupt manners. The Purans mention eighteen Indo-Scythian kings. They ruled in the North-Western part of India for many years under the Persian title of Satraps. (Viceroys). The Scythians had certainly occupied and ruled a considerable part of India and their outlandish manners had filled the whole land with consternation. At last the great Hindu champion Vikramaditya of Ujjain, aided by the brave Malwans and other Hindu allies

drove back the Scythians to the north western parts of the country. The ancestors of Vikrama, Scythian in origin but now thorough Hindus, had entered and settled in India centuries ago. Before their occupation of Malwa, they probably lived in Anandapur near Udaipur (Mewar). At some opportune time, Gandharvasena seized the throne of Ujjain and ruled there in the 1st century B. C. He was succeeded by his eldest son Sanku who ruled for a short time and then fell a victim to the ambition of his brother Vikrama who made some conquests and consolidated a pretty large kingdom. After some years, leaving the reins of government to his younger brother Bhartrihari the noted poet, he himself went out in guise of an ascetic, to study India and the Indian politics. Several years after, Bhartrihari, disgusted with the world through a family calamity, left the Raj to the ministers and passed into religious retirement. Hearing this, Vikrama hastened to his capital, organised a powerful army, beat back the Scythians and the Parthians, made ample conquests in North India. His power in the South did not extend beyond the Narmada. As he was a great patron of Hindu learning and religion, scholars flocked to his court. His was the famous *Court of Nine Gems* a happy product of the Brahminical revival. An Era called the *Malvan Era* was reckoned from the birth of Vikrama (57-56 B. C.) whom the Hindus now called *Vikrama-*

ditya "a very sun in prowess." Tradition asserts that he was killed by Salivahana, a prince of the South. He probably ruled till 15 or 20 A. D. He was succeeded by his son Madhavasena who married Sulochana, daughter to the king of an island of the Arabian Sea. (Padma P., Kriyayogasara Part, Chap. 168). The Rajtarangini also speaks of the "two generations." After the death of Sakari Vikram, the Scythians again appeared on the scene and wrested from Madhava a greater part of his dominions. Now another Hindu hero came forward to repel the Scythians. He was the aforesaid Salivahana, the alleged slayer of Vikrama. Salivahana beat the Scythians back and assumed the title of Sakari or Sakaditya (foe of the Scythians). His era, counted from his death or coronation in 78 A.D. (Cf. Badami Cave inscription) is known as *Sakardra*. One Purana calls him a Scythian; another account makes him of Turkish origin. He is the same as Hala No. 17 king of the Andhrast, *Hala* is the Marathi corruption of Skr. *Sala*. His other name of Salivahana originated from *Sala Sitarahana*. It appears that he was not a true Andhra king. He was not a Dravidian nor a Buddhist. He was a staunch Hindu, a patron of learning. His capital was Paithan, Skr. Pratisthana on the Godavari. At first he knew not how to read or write but to please his queen a learned lady, he asked Sarva Varman a pundit of his court, to make the Sanskrit

grammar easier. The pundit wrote the *Kalāpa Grammar* and made *Salivahana* soon proficient in Sanskrit. He encouraged the Marathi literature especially and himself wrote the poem *Sapta-Satak* in the ancient Marathi. The well-known story-book called the *Vrihat:katha* was composed by one of his ministers. This great Hindu king defeated the Andhras and became snpreme in the South and in parts of North India. As he occupied the Andhra throne, so he is included in the Andhra king list.

THE ANDHRA DYNASTY (B.C. 220 to 236 A.D.)

The Audhras freed themselves from the Mauryan yoke about 220 B.C. under their leader Simuka. Gradually they built an empire in the Deccan. Srikākolam was their first capital. About 25 B.C., they conquered Magadh. Their occupation and rule in North India is proved by the Purans, by K. Pillay's "Tamils 1800 years Ago" and the newly discovered ruins of the old town of Bhitā. They ruled a greater part of the eastern half of New India, while the Scythians ruled the western half. The Sakas ruled as Viceroys of the Parthian kings of Persia, who then held the Indus delta and whose Chiefs were Mog or Maues, Vonones &c. Besides some powerful republics, there were some free states such as Muttra, Kausambi, Panchala and Kosal &c. that ruled some time between the Maurya and the Gupta dynasties. Inscriptions and coins show this. For 3 cen-

turies, from 200 B.C. to 100 A.D., the Scythians, the Asiatic Greeks and the Pallavas (Parthians from Persia) ruled in Western India. In the national struggle for liberty, Pushpamitra, Vikramaditya and Salivahana were the three great Hindu champions. By the beginning of the 2nd century A.D. those foreigners became subject to the Andhra kings. The Andhras were now the masters of almost the whole of India. In 145 A.D. however Cathiawar, Malwa, Cutch, Sindh and the Konkan became free under Rudradaman, one of the satraps, and grandson to Chashtana, the Seythian Viceroy of Ujjain under the Andhras. Rudra gave his daughter Dakshamitrá in marriage to the Andhra king Pulumayi II. Pulumayi III was the last Andhra king of Magadh (213 to 236 A.D.). The Kushan occupation of Magadh in 236 or 37 A.D., ended the Andhra rule there, 30 or 31 Andhra kings ruled 456½ years. No dynasty except the ancient Solar and Lunar dynasties, ruled in India so long. The rise of the Sassanian dynasty of Persia was in 226 A.D.

CHAPTER VI.

THE GARDABHA AND THE TUSHARA (TO CHARI) ALIAS KUSHANA DY,

The Puranas mention 7 Gardabha and 13 Tushara kings, all being foreigners. We think these Gar-

dabhas allude to the Kadphises family of whom only the first two are known to us. Tushara is the same as Tochari, *Kushan* was their common name. The probable truth is that both Gardabha and Tushara were two branches of the same stock. The nomad Yuehchi, a people of Turkish origin came down from the North-West China, expelled the Scythians and the Greeks from Central Asia and Bactria and formed 5 principalities including Kushan and Bamian about 65 B. C. 100 years after this division north of the Hindukush, Kadphises I., chief of the Kushan section of the horde, made himself master of the Yueh-chi people (45 A.D.). The Yueh-chi people crossed the Hindukush (3) A. D. 45 to 60 : Empire of Kadphises I : conquest by him of Kabul Bactria and Kashmir. (4) His empire extended from the frontiers of Persia to the Indus and included the kingdoms of Bukhara and Afghanistan. (4) Extinction of the Indo-Greek and Indo-Parthian power in the North-West frontier. (6) He died at the age of 80, about 85 A. D. after a vigorous reign. Kadphises II. (85 to 120 or 125 A.D.)—He was equally ambitious and enterprising like his father Kadphises I. (2) The great Chinese advance (73 to 102 A. D.) under General Panchao who effected the greatest westward extension ever attained by China. (3) War with China (90 A.D.). Total defeat of his 70,000 cavalry under Si. He was compelled to pay tribute to China. (4) His conquests in India : all

North-West India as far as Benares (excepting perhaps Sindh) passed to him. India was ruled by his military viceroys. His copper and silver coins are common from the Kabul valley to Gazipur and in Cutch and Cathiawar. (5) Indo-Romanic Trade : The Yueh-chi conquests paved the way of trade between the Roman empire and India. There was an abundant flow of Roman gold into India in payment for the silks, spices, gems and dye-stuffs of the East, Perceiving the advantage, Kadphises II. struck gold coins like those of Rome, not inferior in weight and worth. In the same period, South India maintained an active trade with the Roman empire. The Roman gold coins were imported then abundantly for currency purposes. (6) In 99 A. D., perh. Kadphises II. sent an ambassador to the Roman emperor Trajan to announce his conquest of N. W. India. (7) His was probably a long and victorious reign of 35 or 40 years. (8) He was a Hindu convert and worshipper of Siva.

(B) The Tusharas :—Of the 13 Tusharas, we know the names of only 4 viz, Kanishka Huvishka, Jushka and Vasishka or Vasudeva. (1) Kanishka (120 to 150 A.D.)—under him, probably the 1st. and the greatest of the Tushara kings, the Yueh-chis formed a mighty power. His empire extended from the Caspian Sea to the Vindhya Hills and from the Persian frontier to Kashgor, Yarkand and Khotan. The 5 remaining kings of the Kadphises line probably

ruled as viceroys under him. Kanishka bore no blood relation to Kadphises II. Vasishpa or Vajheshka was his father. (Arah Inscription). The 4 great empires of Asia then were the Chinese, the Kushan, the Parthian and the Roman. He ruled from his capital of Purushapur (Peshawar). He erected many monuments in Kashmir and built Kanishkapur—now Kanishpur, there. About 130 A.D. he attacked Pataliputra but was unsuccessful. He however took the Buddhist scholar Asvaghosha from that city. A Parthian king attacked him but he beat him back. In a successful campaign against China, he freed himself from the payment of tribute to China, nay even forced the powerful Chinese emperor to send hostage to his court. At first he was a staunch Saiva but in 135 A.D. he embraced Buddhism and like Asoka, became a promoter of it. He convened the last Buddhist council of 1000 elders with Vasumitra as president to make a fresh revision of the Buddhist scriptures. From the *Lives* of Kumarajiva, Buddhaghosha, Anuruddha, Sthavira, Rama Chandra, Bhārati and others, it appears that his preachers visited Udyān, (Swāt Valley?), Khotan, Kashgar, Turkestan, Tibet, Mongolia, China, Japan, Burma, Siam, Ceylon, America, Greece, Rome, Scandinavia, Great Britain, Egypt and other lands. Asvaghosh, writer of *Buddhacharita* and *Saundara-nanda* and Nāgarjuna, the founder of the *Mahayanā* (Excellent Way) School of Buddhism, lived in Kanishka's court. The

Southern Buddhists belonged to Asoka's *Hináyana* School (Inferior Way.) Their language was Pali and their *salvation* was open only to the wisest and purest. The New Northern Buddhists adopted Sanskrit as their language and opened salvation to all. Buddha was made a god and an object of worship. The Council was held at Kundalvana, near Srinagar in Cashmir which kingdom he gave to the church. About 150 A.D., he desired to conquer the north, but his men, weary of his restless warfare, killed him by suffocation, when he fell ill.

Kanishka was probably succeeded by one Vasishka whose name appears from inscriptions, though not yet proved by a coin. Next followed Huvishka, a worthy Kushan. He built a splendid monastery at Muttra and a town in Kashmir. His was a long reign. He was at first a Buddhist but afterwards a Hindu. He was perhaps succeeded by one Jushkh about whom we know very little. The next emperor was Vasushka, better known by his Hindu name of Vasudeva. He was a staunch worshipper of Siva. He ruled some 30 or 35 years. Mr. V. A. Smith thinks that the vast Kushan empire declined and broke up into fragments, sometime after Vasudeva. From the Chinese source we learn of the Kushan occupation of Magadh. Romes Chandra Mazumdar conjectures from the find of some coins, that the Kushan power had spread from Magadh as far south as Madras. This tallies with our Hindu account of the 13 Tusharas, 7 of whom are

known including the two Kadphises. The remaining six are unrecorded and unknown yet. As the Andhras declined, the Kushans advanced, till in 236-37 A.D. they occupied Magadh and held it till 280 or 90 A.D. when the Guptas overthrew them. The year 250 A. D. presents a new spectacle. The Arsakidan dynasty of Persia ended in 226 A.D. and the Sassanian dynasty rose to power. The later coins of Vasudeva represent him as clad in Persian garb. This shows that the later Kushans held Kabûl and the Panjab under the Sassanians. A Kushan king of Kabul married his daughter to king Hormazd II. of Persia. In 360 A. D., the Persians conquered the Romans with the aid of Indian elephants and Kushan troops. The Kushan rule in Kabul continued till the 5th century A. D. The Andhra rule ended in the south and north by 237 A.D. Many powerful kingdoms rose in India. The Arjunayans of Eastern Rajputana, the Abhiras of Malwa became specially powerful. In the Far East India, the kingdoms of Kamarup (Assam), Dawaka (a considerable part of Dacca and Mymensingh Dists.) and Samatata (the Gangetic Delta), grew powerful. The Balabhis ruled in Gujrat. The Yaudheyas, the Madrakas and other dynasties were gathering strength in the Panjab. The Kushanas were the paramount power in North-India at least in the 3rd century A. D.

CHAPTER VII.

STATE OF THE COUNTRY. 700 B.C. TO 300 A. D.

(I) Religion and Philosophy :...After 700 B.C. Hinduism had 3 chief branches : (1) Vedic Hinduism. (2) Philosophical Hinduism and (3) Popular Hinduism, Brahma the Creator, Vishnu the Preserver and Siva the Destroyer and Reproducer, came into worship. The Sāṅkhya was the most popular philosophy then. Hindu philosophy influenced the thoughts of Egypt, Greece and China. Amonisius of Alexandria, the founder of the Neo-Platonic School said that the fundamental principles of his philosophy were taken from the Hindu philosophy. Dr. Anfield has proved that Pythagoras, Anaxocles, Pero and others came to India to learn. "In philosophy, the Hindus gave and never borrowed" (Colebrooke). A French writer says that everything of Greek philosophy smells of Hindu influence. And so it is with Confucianism. Scholars hold that Vedic religion (worship of Mithradeva &c.) went from India to Persia and thence to Europe. The early Rishis of the North worshipped the Great God of Nature simply by deep meditation, knowing no sacrifice, no slaughter of animals. The Deva-Aryans introduced the system of grand *Sacrifice* and slaughter of animals for food and faith. The Indian Vedic priests continued the same, gradually losing much of the original spirit and introduced even the bar-

barous Human Sacrifice. After 1400 B. C., Vyasa, Krishna and Yudhisthira once more elevated the morals and religion but after 700 B. C., religion became a mere bundle of lifeless rites and tenets. There were, however, great and noble persons of the warrior caste who preached religions of reason, good morals and universal love. The 6th century B.C., is marked by a great flourish of religion. Vardhamāna Mahāvira (597-527 B. C.) reformed Jainism. He was born about 30th March of a royal family : his father was king Siddhartha of Pawana and mother queen Trisālā; married Yasodā, princess of Samvira city : had a daughter called Priya-darānā married to Jāmali, a disciple of his : lost his parents at 28, lived for 2 years with his eldest brother Nandi-Vardhana : renounced the world at 30, practised *yoga* for 2 years : then preached chiefly in the Gangetic valley : had been even to many wild people to preach but was scolded and persecuted : next went to Kausambi. Satānika was king there : much respected here : many adopted his doctrines. Here after 12 years' severe Yoga, he became enlightened : had 11 chief Brahmin converts : died at 72=70 (Solar) at the capital of king Hastipāla of Apāpa-puri. His sect is called *digamvara* (naked), now *raktamvara* i. e. red-robed, as they wear a piece of red cloth. His main lessons are :—(i) The *senses* cannot be the seat of wisdom. (ii) The *Law of Karma* must be admitted. (iii) A

being is a reality, not an illusion. (iv) The *Next World* must be admitted. (v) Slaughter of animals is the greatest sin. (vi) What cannot be cured must be endured. (vii) Wilful mortification of the body is improper. (viii) Truthfulness, sincerity and good conduct are essentially needful. (ix) Stealing is the foulest deed. (x) Pure conjugal love. Due control of all earthly desires.

Buddha the great Hindu Reformer (564 to 487 B. C) : He came of the Sákya clan, a minor branch of the Solar dynasty of Ayodhya. His father was Suddhodana king of Kapilavastu in Nepalese Terai and mother was Máyádevi who died a week after his birth at Lumbini Park, Skr. *Ramya-bana*, now Rumin Dei. He was nursed by queen Gautami, his mother's sister and was therefore called Gaútama. From his youth up he felt keenly for the suffering humanity. At 19, he married fair Yasodhará. At 29, a son was born to him. Then, disgusted with the world, he turned an ascetic, came down to a hill near Rajagriha, carefully studied the Hindu philosophy with two Brahmanas there ; he next went to a village near Gayá, sat under a tree for 6 years to realise all spiritual truths by personal thinking. Here he discovered the *True Wisdom* he sought and became *Buddha* i.e. the *Awakened*.

He began to preach at Benares. His reformed religion was, (i) Belief in the immortality of the soul, law of *Karma* (action), and transmigration of

the soul. (ii) Rejection of all rites and rituals, of the caste system, of a popular idea of God. (iii) Culture of love, truth, charity, forgiveness, absolute purity in life, thought and speech. (iv) Regard for animal life in any form. (v) Following the *Golden Mean* between a gay life and an austere life. From these it is no paradox to say that Buddha himself was not a *Buddhist*. After some 2400 years i. e. from 2950 B.C. to 550 B. C., he was the only Hindu who gave a correct exposition of our true religion. His tenets, his order of monks, his Missionary spirit, his Nirvana were *Hindu* but not *his*. Only earnestness—vehemence—awakening was *his*—all new and all his own. Hindus have recognised him as an incarnation of their Deity. At Sarnath (Benares), his former 5 disciples were his first converts. In three months, the number rose to 60. Afterwards, Káśyapa with his 500 disciples was converted. Bimbisara, though not initiated, shared his faith and made the gift of Venuvana to the Buddhist Order. He next visited Kapilavastu and converted the royal family. He comforted his father and wife. His wife turned a nun. His son Rahula, brother Ananda, brother-in-law Devadatta, Aniruddha were converted. He preached 46 years at Rajagriha, Kausambi, Sravasti, Vaisali, and Kusinagar. His friends :—(i) Udayana, king of Kausambi and Ghoshirā, a rich merchant. (ii) Bimbisara of Rājagriha. His son Ajā-

tasatru was at first a foe but afterwards a friend. (iii) King Prasenajit of Srāvastī; the merchant Sudatta purchased Jeta-bana for Buddha. (iv) The Lichchhavi king of Vaisali made him a gift of Mahāvana. At the age of 77 (solar), he died in the sāl wood at Kusinagar. The Mallas of Kusinagar and his disciples cremated him decently. After that, his relics were distributed. His rebellious disciple and brother-in-law Devadatta founded the *Ajivaka* sect (a rigid Jain form). Fa-Hian saw his followers in the 5th c. A. D. Possibly, the Materialists also existed in those days. "Buddhism did not thrive in India owing to its abstractness and morbid views of life, as well as by the competition of Sivaism and Vishnu-ism. But in modified form, it has flourished in a greater part of Asia" (Hist. Hist. of the World, Vol. II.) Over $\frac{1}{3}$ people of the world still profess Buddhism. In the first century A. D., Christianity came to India. St. Thomas the Apostle of the Indo-Parthians reached the Frontiers. Gondopharnes, king of the Lower Cabul, became Christian in 21 A.D., In the 2nd c. A. D., a small Christian community was formed in the Malabar Coast. (II) Literature: Drama, of high antiquity was especially cultured in the period. Instructive episodes from the Purans and Sanskrit Epics were enacted before the public on festive occasions. Two disciples of Buddha once performed a play before their preceptor. Many acts of Buddha's life were performed. Chanakya's

Art of Government (II. 27) mentioned stage, actors actress &c. There is proof of dramatic performance in the Nita-Vengra and Jogimara Cave Inscription, (Central India). Dr. Bloch and others date it as of 4th or 3rd c. B. C. The Snga kings also encouraged drama. The *Mahābhāṣya* of Patanjali (150-140 B. C.) mentions two plays viz, the *Bali-vandha* and *Kansa-vadha*. The dramatists Bhāsa, Saumilla and Sudraka flourished in the 1st century B. C. The world is indebted to Ganapati Sastri and his patron, the Maharaj of Trivancore for the recovery and publication of Bhāsa's plays. To the 1st c. B. C. and A.D. belong the *Nine Gems* of Vikramāditya's court. Kalidasa's *Sakuntala* is one of the finest dramas of the world. Kalidasa, a versatile genius, was probably a native of Bengal and died at Mātaram, a place in the sea-coast of Ceylon. (A Ceylon tradition).

The Rāmāyana and the Mahābhārata were written in their present forms perhaps in the 5th century B. C. To the same century perhaps belongs Katyayan's critical grammar, the *Vārtika*. Chāṇakya wrote his *Artha-Sāstra* (Art of Government) and the *Nīti-Sāstra* (A Book of worldly Wisdom) in the 4th c. B. C. Some of the *Jātukas* i. e. Birth-Stories of Buddha were probably composed in the 3rd and 2nd c. B. C. The metrical version of Manu's Code was probably made in the 2nd c. B. C. The *Satākas* (centuries) of Bhartrihari, brother to Vik-

ramáditya (1st c. B. C.) are full of sound sense. The *Kumara-Sambhava*, *Raghu-vansa* and *Meghaduta*. (Cloud-Messenger) of Kalidasa are excellent poems especially marked for their "strength of metaphor." Vikramaditya and Salivahana maintained many authors who wrote on different subjects. Besides Hindu, there were Jain and Buddhist authors. Asvaghosha wrote a Life of Buddha. In the 2nd or 3rd c. A. D. flourished Vishnu-Sarma the Indian Froebel whose gifts were bestowed in his very popular *Beasts' Tales* and *A Book of Good Counsels*. To the same 2nd or 3rd c. A. D. belongs *Bhārabi* (lit "a very sun in Poetic genius") whose *Kiratarjjuniyam* (Victory of Arjuna over the Hunter-Chief) is a truly noble poem and fully justifies the poet's name. The ancient books on Law, medicine &c. were remodelled. Some of the Purans were compiled and enlarged with new materials. A regular almanack came into popular use. Astrology became popular. Ancient works on astronomy were revised and enlarged and a debt was acknowledged to the Romans and the Greeks. The work of Lagadha, probably of the 2nd or 3rd century A. D., is free from any foreign influence. The culture of medical science also was highly satisfactory. Jivaka studied medicine with Prof. Atreya at Taxila. At the close of his studies, he was required to study all the medical plants within 15 miles of Taxila. The works of Susruta, Charaka (Gk. Xarch) and others were in general use. Susruta

was well-versed in medicine, anatomy and surgery. He has given a detailed and accurate account of the number of nerves, bones and sinews of each part of the body. W. Harvey discovered the circulation of blood in the body in 1627 A.D. But Susrūta had discovered it in the 15th c. B. C. He says that 175 veins carry blood to the system, These veins rise from the liver and the spleen and spread to all parts of the body.

Surgery (Skr. Salya) excelled in Ancient India. The Effort Book, Mahabharata tells us that both the parties were busy collecting the ablest surgeons, surgical instruments, bandage, medicines &c against the coming war. Susrūta's 8-fold divisions of surgery are (i) *Chhedan*, cutting. (ii) *Bhedana* piercing. (iii) *Lekhya*, stripping off skin. (iv) *Bedhya*, drawing out impure blood. (v) *Eshya*, probing. (vi) *Ahāryya*, taking out stones &c from the body. (vii) *Bisrāva*, sweating ? (viii) *Siwana*, sewing. Susrūta speaks of 125 different instruments and of 14 different kinds of bandage. Various kinds of Forceps, Probes and speculum were used (Vide, Susrūta, Aphorism Part, Ch. VII & VIII). The Buddhist missionaries called *Sthaviraputra* gave the Gk. word *Therapeutics*. The English *surgery* and hospital perhaps originated from Skr. *salya* and *swāsthya-sāla* (a House for repairing health). Dhanvantari, a gem of Vikrama's court was an expert physician. Nāgārjuna remodelled the work of Susrūta. He

also improved Hindu Chemistry much. He founded a new University at Sri-dhanyakataka on the R. Krishnà in Berar. Both Hindu and Buddhist learning was taught there. The Dápoong University of Tibet was founded on its model. From 650 to 150 B.C. *Pali* and its poetical form *Gathá* were supreme and general. Buddha preached in it, and Asoka used it. Even Kalidasa used a good number of Pali words in his works. From the 2nd and 3rd c. A.D., Sanskrit again became prominent. The Northern Buddhists used it and the Imperial Guptas gave it a great impetus. Education was in good condition. The Buddhist monasteries were great seats of learning as well. Every means was adopted by Hindus, Jain and the Buddhists for a general diffusion of knowledge. Besides the University, there were lots of *tols* in the country for Hindu pupils. Besides sacred studies, secular subjects were coming into general knowledge. The Sanskrit epics and the Purans, were explained to the lightless mass. The dramatic performances, explanations of new good poems of Kalidasa and others lent no little aid to the cause of education.

(III) Fine arts, Architecture &c:—Vátsyáyana's *Kámásutra*, composed sometime between 671 B. C. and 312 B. C., gives, among other things, the Six Canons of Painting. The Chinese painter Hsieh-Ho (479-501 A.D.) mentions it. Tai Kuchi first painted a fine picture of Buddha in 300 A. D. Poetry, painting, music, sculpture &c made great progress in the period. Fine Hindu temples and pala-

ces, Buddhist stupas, chapels, monasteries, decorated pillars, engraved figures and paintings on the walls, rock-cut caves and temples &c. still show the high state of Fine Arts culture of those times. In the 3rd or 2nd c. B. C., the Ramgarh Cave Theatrical Hall was built. The Iron Pillar of Delhi, the Pillars of Asoka, the Pillar of Chitor, the Caves of Ellora, Ajanta and Karli, are still wonders. Ancient India and Egypt show the same skill, style &c. in their temples, fine arts and architecture. Dr. Bhandarkar has dug out of the town of Bes (Gwalior State) 2 bits of genuine steel from beneath the "Thām Bābā Pillar" (140 B C.) and a very old brick-wall the mortar of which, acc. to Dr. Mann, was "far superior to any ever used by the Phœnicians and the Greeks." The Buddhist *Jātūka Stories* tell us that the rich in those days lived even in seven-storied buildings. *Sudhā-Karma* (white-wash), *golambuja* (Cupola), corrupted into *gambooj*, *maṇḍaleshtaka* foundation-stone) &c, were well-known. Scholars hold two theories regarding the Indian architecture : Some regard it as the product of original Hindu genius ; others admit it but add an influence of foreign models. Recently Prof. E. B. Havell has maintained the first. We think, in a country where so many foreign powers ruled long, imitation to a certain extent is inevitable.

(IV) Commerce :—During the period under review, commerce, both inland and foreign, was brisk.

It consisted of the following branches : (i) The Indo-Babylonian. (ii) The Indo-Ceylonic (iii) The Indo-Malayan (iv) The Indo-Chinese. Besides, there were caravan-routes from India to Central Asia China and to the Levant. The Chinese writers have recorded a regular Indo-Chinese trade under the Embassy system. Indian trade with Egypt continued. The Ptolemies encouraged it much. Ptolemy Philadelphus founded the sea-ports Berenice and Myos Hormos on the Red-Sea. Alexandria became the market of the world. The Indian goods were also carried to the shores of the Black and the Caspian Sea across Central Asia along the Oxus. The trade routes once covered Asia like a net-work. For full descriptions, see Prof. Heeren's *Historical Researches* (Asia), Vol. II., Appendices IX and XIII. The luxuries of India were in high request at Rome, in the Roman Empire and with the northern peoples. The Romans conquered Egypt in 47 B. C. and caught the commercial spirit from there. About and after the Christian era, the Roman trade with India was great. Indian perfumes, unguents, pearls, diamonds, ornaments, gems, silk, the muslins of Dacca drove the Romans almost mad. Neither law nor wiser counsels could prevail against the Roman craving for the voluptuous products of India. To the evil effects of this indulgence, Gibbon attributes the decline and fall of the Roman Empire. Rome perished in the 5th c. A. D. Our Skr. *dinara* was coined from the Roman '*Denarius*.'

V. Colonies :—Commerce took Hindu civilisation and colonists abroad. In 500-400 B.C., the emigrations of the Aryans extended to the Deccan, Ceylon and other adjacent islands. The pearls and coral found in those places gave a new impetus to trade. Indian merchants settled in Socotra and Alexandria. The north-eastern shores of the Euxine show traces of Indian occupancy. (Elliot's *History*. P. 510). Probably from there the Hindu merchants had sailed to the north of Europe and were shipwrecked in the Baltic Sea. (Pliny's *Nat. Hist.* ii, 67). Hindus lived in Persia and the *Mesopotamia*. Nineveh was called *Haripuri*, Gk. *Heliopolis*. The fire temple at Baku on the west coast of the Caspian Sea was converted into a Hindu shrine. Hindu soldiers, in the Persian service, fought with the Greeks in Europe. The Romans had placed an Indian cavalry at Cirencester during their occupation of Britain. (Wright's *Celt. Roman and Saxon* P. 252) From the 3rd c. B. C., the Buddhist monks settled in Egypt, Asia Minor and Greece. The "Essenes" of Palestine were Buddhist monks. Besides, there were Hindu and Jain merchants and learned men. Many Brahmin families settled in those western countries. Our astronomer Yavanacharyya was born and brought up there. The *Bimala Prabhá* tells us that the sayings of Buddha were done into Persian and Roomha (Latin ?). These colonists were afterwards exterminated by the Christians at

the time of the Pope Gregory VII. Sumátra was colonised in 75 B. C. and Java in 78 A. D. At Loy-ang (China), 3000 Buddhist monks and 10,000 Hindu families lived to teach the Chinese religion and arts. India also received foreign colonies. The Parsis settled in different parts of India, the Jews in Malabar and the Arabs in Ceylon and Chittagong

VI. Indian Life and Character :—In India, from 700 B.C. downward, the Brahmanical supremacy had established a high order of civilisation. *Proofs*:—(1) The Mahāvansa, Chap. X. King Pándukābhaya of Ceylon of the 4th century B. C. and a follower of Brahmanism, conferred the following blessings on the people : (i) The institution of hospitals (2) Complete city organisation : Capital Anuradhapnra among the oldest municipal corporations of the world. (iii) Able administration of the city. (iv) Advancement in Sanitary science. (v) Appointment of Mayors in the capital. (vi) Demarcation of the limits of the city. (vii) Conservancy. (viii) Different Crematoriums for different castes. (ix) Supply of water by reclaiming and deepening a large natural marsh. (x) Different Dharma-salas for different people. [N.B. Modern Municipal Corporations know and do nothing of the kind.] (2) Chanakya's Artha Sastra, Bk. II. Chap. IV. (3) The Records of the Greek historians and Geographers of Alexander. (4) The Pali *Jatakas* give a picture of the civilisation in North India in the 6th and the 5th centuries B.C.

The rich maintained Orphanage and the orphans were educated as *punya-sishya* (Free Students). (5) The discovery (1898) on the Nepal frontier at Piprawah of the Stupa about which the Imp. Gaz. of India, New Edition. Vol. II. P. 102 observes—"The construction and contents of the stupa offer valuable testimony concerning the state of civilisation in North India about 450 B C., which is quite in accordance with that elicited from early literary sources." (6) Megasthenes (300 B.C.): The people were noted for their simplicity of manners, truthfulness, good order temperance &c. slavery was unknown, usury never practised ; theft and law suits were rare. A simple dress, leather shoes and an umbrella, made the usual attire, Finery and ornaments were in use. Scarcity of food-grains was unknown. (7) The Asokan Edicts, II, & XIII. (8) Porphyry (3rd century A.D.) spoke of the austerities and high moral principles of the Brahmans. (9) Other literary sources. (10) "North India in the time of Alexander the Great had attained to a high degree of civilisation, which must have been the product of evolution continued through many centuries." (V. A. Smith E. Hist. of India, 2nd Ed. P. 132). Here we may say with the critic, "In our ignorance of the details of the civic life in those far-off centuries and suffering from an unconscious bias in favor of the present, preventing us from realising the possibility of any real advance in civilisation having been attained in times so far

removed from ours, we are apt to be critical and sceptical when we learn for the first time that various blessings of modern times were already known to the ancients."

CHAPTER VIII.

THE GUPTA DYNASTY. A. D. 320 TO 480 A.D.

The Chinese history *Wi-Lio* written between 239 and 265 A. D. states that "the Yueli-chis i. e. Kushans have conquered Magadh and are collecting revenues from that province." (The French Journal *Toung Pao*, 1905. P. 551) This shows that up to 260 A. D. at least, Magadh was under the Kushans. Maharaj Sri Gupta, the founder of the Gupta Dynasty ruled from 275 to 300 A. D. (Ind. Ant. 1902 P. 258; Allen's Catalogue. P. XVI.) Hence it may be inferred that the Guptas took Magadh from the Kushans. These Guptas were Vaisya-Rajputs, orthodox Hindus and of the Vaishnava sect. Their ancestors most probably ruled in some tracts north of Pataliputra, as vassals of the Andhras and the Kushans. They rose as the Kushans fell. At last, Sri Gupta backed by the Hindus sick of foreign rule wrested Magadh from the 13th Tusshara monarch. The Puranic *Gardabhisas* probably represents the Kadphises family. The title of *Maharaj* of Sri Gupta and his son, the mention of their names in the inscriptions of the later powerful Guptas and the success of Chandra Gupta I.

clearly show that Sri Gupta was not a petty chief. Sri Gupta is probably a title. He built a temple for the Chinese Indian travellers and gave the revenues of 24 villages for its up-keep. After him, his son Ghatotkacha Gupta ascended the throne about 300 A. D. He made no conquest, but amassed a large hoard and much strengthened the army. His son Chandra Gupta I. came to the throne about Feb. 26, 320 A. D. He was a great conqueror like the Mauryan Chandra Gupta. The Lichchhavis of Nepal, then very powerful, owned all tracts north of Magadh and even encroached on Magadh to crush the rising Gupta power. Chandra Gupta, with a large army, invaded Nepal and defeated the Lichchhavis. The victor was however induced to a treaty with the offer of princess Kumara Devi and the districts beyond Nepal Proper. This marriage made Chandra Gupta very great in every way. Soon he conquered the North-West Province, Allahabad, Oudh and other neighbouring tracts. (Brahmānda Puran. Upasanbara part.) He now assumed the glorious title of *Mahārājādhiraj* i. e. lord paramount. The Gupta era marked the formal coronation of Chandra Gupta in 320 A. D. He began to strike coins, bearing his name, his wife's name, their figures and the name of the Lichchavi clan. He had several queens and several sons. But he nominated prince Samudra Gupta, born of Kumara Devi as his successor to the throne.

His son and successor Samudra Gupta (326 375 A. D.) came to the throne early in life. His first 25 years were spent in peaceful consolidation of the empire, hoarding wealth and encouraging arts and industries. About 350 A. D. there were two powerful empires in N. India, that of the Guptas under Samudra Gupta and that of the Western Satraps under Rudrasena. The Deccan was broken up into minor states. Meghavarna was the king of Ceylon. About 355 A. D., a powerful king named Chandra Varman of Pushkarana, in Marwar (Rajputana) was out on his Indian conquests and defeated the allies of East India. His glories are sung in the rock-inscription of Susunia and the Iron-Pillar inscription of Mehrauli. Samudra Gupta's conquests perh. 357-58 A. D.:—Not for the game of the grab, but to cripple the enemies of the infant empire, Samudra Gupta organised a great campaign and conquered 11 powerful kings of the Deccan and 9 of North India, besides many forest-chiefs and frontier kings. Marching from Pataliputra, he first attacked South Kosala and conquered it. Then he conquered the valley of the Mahanadi, the forest countries of Orissa, took the hill-forts of Mohendragiri and Kottura in Gaudjam, conquered Pishtapura. (Pithapuram), subdued the king of Vengi, the Pallava kings of Kauchi (Conjevaram), and Palakha (now Palghatcherry). Then turning westward, he conquered Deva-rashtra, perh. modern Mahratta country and Erandapalla

(Khandesh). In North India, Matila, Nagadatta, Chandra Varman and other powerful kings were uprooted. The frontier kings of Assam, East Bengal, Nepal, Kartripura (Kumáon, Almora, Garhwal and Kānpā), were made tributary. The tribal republics of the Panjab, E. Rajputana and Malwa were subject to him. After Asoka, his was the first largest empire. He maintained relations with the Shah Satraps of W. India, with the Kushan kings of Kabul, Gandhar, Oxus; with Ceylon and other distant lands. His campaign may be compared to those of Raghu of old and of Malik Kafur (1309-10 A. D.). About 360 A. D., his poet Harisena composed in elegant Sanskrit a panegyric of his lord's achievements, which was engraved on a stone pillar of Asoka, afterwards placed in Allahabad fort. Find of many coins of the Gupta emperors at various places near Dacca and at Kotalipārā (Dt. Faridpur) seems to show that East Bengal was under the direct rule of Samudra Gupta. His empire probably extended from R. Brahmaputra to R. Yamuna and Chambal; from the Himalayas to R. Narmadā. About 359 or 60 A. D., he celebrated a Horse Sacrifice with great pomp. He did for Hinduism what Asoka had done for Buddhism. Though an orthodox Hindu, yet he was tolerant to the Buddhists, Jains and others. King Meghavarna of Ceylon sent 2 envoys to him, with many precious gifts, asking permission to build a temple at Gayā. Samu-

dra Gupta granted the prayer. Samudra Gupta was a great hero, poet, musician and a very learned man. So he has been rightly called the "*Indian Napoleon*." He was a great patron of fine arts. Hinduism, Sanskrit and various sciences attained great perfection under him. Before death (date not yet certain), he nominated Chandra Gupta, son of his queen Datta Devi, heir to the throne.

5. Chandra Gupta II. *Vikramāditya* (375 to 413 A.D.) :—He fully inherited the martial spirit of his father. He not only kept the empire intact, but also conquered the kingdom of the Sakas or Western Satraps (395 A. D.) The Gupta Empire now extended from the Brahmaputra to the Indus Valley and to the Arabian Sea. He now assumed the glorious title of *Sakari Vikramaditya*. Kashmir seems to have been his protected state. He sent Pratāpāditya, a relation, to rule there. He was a staunch Vishnuvite but tolerant. 6. Kumara Gupta I *Mahendrāditya* (413-455 A. D.) :—On Chandra Gupta's death, his son Kumara Gupta I, born of the queen Dhruva Devi, became king (413 A. D.) Perh. his succession was opposed by his brother Chandraprakāsa who, however, was defeated. In 432 A. D. he performed a Horse Sacrifice. New dangers to the empire : (i) Kumara Gupta was a great friend of the Buddhists. This highly incensed the Brahmans who made vigorous attempts to restore the descendants of Pushpamitra. The Mitras were at first

very successful. But prince Skanda Gupta defeated them in several battles and suppressed the revolt.

(ii) Huna Invasions from Central Asia. [The Hunas, a brave Mongol people, marched westward from the steppes of Asia, and divided themselves into two parties after 350. One stream invaded Europe and under Attila ruined the Roman empire. The other stream called the White Hunas conquered the Oxus valley, Balkh, Gandhar, Kabul, Kashmir and the western half of N. India before 500 A.D. The Gupta empire was ruined.]

7. Skanda Gupta : Kramāditya. (455-480 A.D.).—Kumara Gupta was succeeded by his son Skanda Gupta, Viceroy of Mithra. He had already repelled several Huna attacks. Now he assumed the title of *Vikramāditya*. About 470 A.D., the Hunas fell on the empire in overwhelming numbers. He was very brave and fought hard but could not prevail. His treasury was emptied. He even issued coins of 73 grains instead of 108 grains. His step-brother Pura Gupta revolted at home; his vassals were half-hearted. Skanda Gupta was killed in the battle of Pratisthān (Allahabad) about 480 A.D. He left no male issue. So, the throne passed to his step-brother Pura Gupta son of queen Ananda Devi.

8. Pura Gupta Vikramāditya = Vatsa Devi (480 to 85 or 90 A.D.) ruled Magadh and the neighbouring provinces. His gold coins indicate his title as *Pra-kāsāditya* also. His mother was perh. daughter to the Maukhari king Ananta Varman. His general Bhattāraka conquered Vallabhi. About 490 A.D.

the Hunnish Chief Toramāna conquered Rajputna and Malwa, About 478 the Guptas were bifurcated (The Bhitāri coins). 9. Narsinha Gupta Valaditya (485-530 A.D.) succeeded his father Pura Gupta. Paramārtha states that like Skanda Gupta, he also honored Vasuvandhu mnch and was highly inclined to Buddhism : built a monastery and a floriated stupa at Nālanda. He was a great hero and bent on driving the Huns. About 510 or 15 A.D. Mihirakula, son to Toramāna, became king of the Indian dominions of the Huns, with Sākala in the Panjab as capital. Bamian (near Herat) was the head-quarters. Balkh was their second capital. India was only a province of the Huna empire of 40 countries from Persia to Khotan. Malwa was under a Hunnish prince. Vallabhi and other kingdoms must have been tributary to Mihirakula. About 528 A.D. Narasinha Gupta, as the leader of a confederacy of Hindu princes, signally defeated and shattered the Huna power in India. Mihir retired to Kashmir. Between 560 & 70 A.D., the Persians, allied with the Turks, overthrew the White Huna empire which was annexed by the Turks. Narasinha died about 530 A.D. His son Kumara Gupta II, born of queen Mahālakshmi Devi, came to the throne and ruled till 550 A.D., as the last emperor of the Guptas. Fall of the Gupta Empire : its causes :— The Huns were no doubt driven out but, the Gupta empire melted for ever : The causes were (i) The Mitra War. (ii) The Huna War. (iii) Family dissensions. (iv) Revolts of the Vassal kings : (a)

Yasodharman of Malwa threw off the Gupta yoke about 530 A. D. (b) In Gujrat, the Maitraka dynasty became free. Other provinces fell gradually. Yasodharman began life as a common soldier under Skanda Gupta ; displayed great valor in the Hun War ; saved Skanda's life in several battles ; soon rose to great power. Narasinha-valāditya succeeded in saving Magadh from Mihirkula and Yasodharman inflicted a crushing defeat on the Hunnish lord, made him captive and annihilated the Hun power (Dr. Fleet : Ind. Ant. 1889. P. 228) at Korur, near Multan, Punjab (528 A. D.). Mihirkula sued for peace which Yasodharman granted. This is alluded in the poet's inscription as "Mihirakula worshipped the royal feet of Yasodharman" (Fleet's Gup. Ins. No. 33). The Mandasor Ins. makes Yasodharman and Yuen Chwang, a century later, makes Valāditya, the victor of the last Hun War. The royal poet's account is more trustworthy : for, (i) he was a witness to events, while Yuen Chwang recorded the confused tradition of the people. (ii) Dr. Hoernlé rejects Yuen Chwang's account on the grounds that Y. Chwang placed Mihirakula and Valāditya some centuries previous to his own time and represented Valāditya as holding a position subject to the orders of Mihirakula." Yasodharman delivered Western India from the Huns who were ruined in Asia by the Turks, but the other section founded *Hungary* in Eastern Europe. The surviving Huns of India soon became Hinduised and ab-

sorbed in the people. Some of their minor lords became Rajpnts and married Indian wives. After Valaditya Narasinha Gupta's death, Yasodharman was without a rival. With perseverance and valor he soon built an empire larger than the Guptas' or even Huns'. His empire extended from the Brahmaputra to the Arabian Sea and from the Himalaya to Mahendragiri in Ganjam near Madras. The Gupta kings of N. W. India and Magadh now begged his mercy. The Brahman kings of Assam, afraid of *Buddhist* Yasodharman, would offer sacrifice of animals at dead of night. In the Himalayas and in the Desert, the Khasas and the Hunas quaked with fear. His pillar of victory was set up on Mt. Mahendra in Ganjam on the Eastern Sea. 3 inscriptions of Yasodharman have been found. The first pillar in scripton of Mandasor, Skr. *Dasapura* (Malwá) was erected in 531 A. D., the 2nd, in 533 A.D. (Fleet's G. I. Nos. 33 and 35). Yasodharman conquered Eastern India from the Gupta king Dharmáditya, Mahárajadhiráj, Parama Bhattáraka (Ind. Ant. 1910. P. 193 ; J. A. S. B. 1910. P. 429) before 533 A.D. He was the last Indian champion to assume the title of *Vikramaditya*. The former *Era* of *Malwá* was now converted into *Vikram-Samvat*. He probably ruled till 560 A. D. Kalhana gives us the following :—Hiranya, third king of the 6th dynasty of Kashmir, died without a male issue. Anarchy prevailed. So, about 558 A. D., they applied to and requested Vikramaditya of Ujjain to rule Kashmir

He, however, sent Matrigupta, a poet of his court to rule Kashmir. Were he Kalidasa Kalhana would certainly name him. Matri gupta ruled well for 4 years and 9 months. Then Pravarasena, a scion of the royal family, claimed the throne. Matri gupta abdicated gladly. Then Vikramāditya was gone. This happened about 562 A. D. Matri gupta turned an ascetic. Pravarasena was a great hero. He extended the kingdom up to Saurashtra (Gujrat). He also defeated Siladitya I., successor of Vikramāditya and recovered the Kashmir throne taken by Vikramaditya to Ujjain. This Vikramaditya was certainly Yasodharman of Malwá.

There was no emperor in India between 560 and 605 A. D. The following powers, however, were important :—(i) Kasmir held all tracts up to Gujrat. (ii) Siladitya, successor of Yasodharman held Malwa and other neighbouring tracts. (iii) The Vardhan dynasty of Thanesvar. (iv) The Guptas and Man khari dynasties held Magadh. Dharmaditya, Gopa-Chandra and Samāchara Deva held Eastern India successively. (v) The Chalukya empire in the Deccan. In the beginning of the 7th c. A.D. there were 3 empires in India viz, those of the Vardhans of Thanesvar, of Sasánka in Eastern India (from Brahmaputra to Ganjam) Sasánka's copper plate Ins. of 629-30 A. D.) and of the Chalukyas in the Deccan. About 570 A.D., Pushpabhuti founded the Vardhan dynasty of Thanesvar. His son Jaya Vardhan married a daughter of the Guptas. His son Prabhákara

Varbhan founded a large kingdom in W. India about 590 A. D.) and assumed the title of *Mahá-rájàdhiráj*. He was heroic. The White Huns again appeared in India. He went out with a strong army and beat them back. His queen was Toshavati. He had two sons, viz. Rájya-vardhana and Harsha-vardhana and one daughter called Rajya-sri, married to Prince Graha-varman of Canonj. About 504 A. D., the Hunas again plundered the frontiers. Rajya-vardhana went to fight them out. Prabha-kara died in 605 A. D. Then a scramble for the suzerainty of N. India followed. Deva Gupta, Sasanka's governor of Malwa marched with a large army towards Kanouj, occupied it, killed Graha Varman and imprisoned his widowed queen Rajya-sri in chains. Sasanka (600 to 625 A. D.) of Karna-Suvarna (N.W. Bengal), often supposed to be a Gupta but most probably a scion of Gaur, aimed at an empire and occupied a considerable part of N. India. Both Deva Gupta and Sasanka were marching on Thanesvar from different directions. Rajya Vardhan hurried home and with 10,000 horse, defeated Deva Gupta of Malwa and before he could deliver Rajya-sri, came down to oppose Sasanka whose progress was checked. Then leaving Harsha Vardhana against Sasanka, Rajya-Vardhan again went to drive out the Huns, but died in the enemy's land while fighting. (Harsha's Bans-khera Plate, Ep. Ind. Vol. IV). Harsha then invaded the Gaurian empire of Sasanka with 5,000 elephants, 2,000 horse, 50,000 foot. (Beal's

Bt. Rec. Vol. I. P. 213) but could do Sasanka no harm even by six years' fighting (Ep. Ind. Vol. VI. P. 143) Madhava Gupta of Pataliputra sought Harsha's friendship and help (Apasada Ins.) This Madhava was the root of Sasanka's ruin. The army of Thaneshvar and that of Bhaskara Varman, Harsha's ally of Assam drove Sasanka from Gaur-Banga to Mahendragiri in Ganjam where he was afterwards killed in a battle (625 A. D.) before the aid of Pulakesi arrived. The Chinese works of the time mention Bhaskara Varman as the lord of E. India. The truth is that he helped Harsha in building his empire. Harsa-Vardhana (606-648 A. D.) : Chief points of his reign are—(i) 35 years' war made him emperor of N. India, from Sea to Sea. (ii) About 620 A. D. he led an expedition against the Deccan, but being defeated by the Chalukya emperor Pulakesi II, was forced to accept the Narmada river as his southern frontier. (iii) The kings of Kamarup (Assam), Valabhi in Cathiawar and Nepal were his vassals. His son-in-law was king of Vallabhi. Kalinga was now almost depopulated and in jungle. Pataliputra, mistress of India for over a thousand years, was almost decaying. Bhaskara belonged to the Brahmanic Varman dynasty of Kamarup existing from 1400 B.C. downwards. Easternmost India, least troubled by serious foreign attacks allowed the dynasty to run on unbroken for over 2 thousand years. (iv) Yuan Chwang's Travels in India (629-645 A.D.). (v) First appearance of the Moslems in India, 636 A. D. Osman

sends a naval expedition to the Bombay Coast. (vi) Beginning of the *Harsha Era* (606 A. D.) : his formal coronation in 612 A. D. (vii) Removal of Capital from Thaneshvar to Canouj. (viii) He was a great scholar and patron of learning : Bānabhatta, a native of Behar and a famous poet and novelist, was his court-bard. He gave much wealth to a poet named Dhāvaka. He equally worshipped Siva and Buddha. (ix) His quinquennial festival at Allahabad and his boundless charities to all. (x) He founded charitable institutions for the poor and the sick ; rest-houses for travellers ; set up schools and hospitals. He died in 648 A.D., leaving no successor. Arjuna Arunāsva (*i.e.* Red-Horsed), General of Harsha seized the empire. There was an attempt to dethrone the usurper. Bhaskar Varman sent aid to the Chinese ambassador for that purpose. The Chalukya Empire in the Decan :—The Chalukyas, a Kshatriya tribe of Oudh, came down and imposed their rule on the Dravidians of the South. After the fall of the Andhras, the Rathore family became powerful in Mahārāshtra. Defeating these Rathors, the Chālukyas established their empire. Jaya Sinha was the first Chalukya king. His grandson Pulakesi I. was the first emperor (about 550 A.D.) Batapipura, now Badami, was his capital. He performed a Horse-Sacrifice. His grandson, Pulakesi II. was the greatest emperor of the line. Chera, Chola, Pandya, Pallava, Gujrat, Rajputana, Malwa—all felt the weight of his mighty arms. He defeated Harsha Vardhan. Khusru, king

of Persia sought his friendship and sent envoys to his court. A painting in the Ajanta caves depicts the reception of the Persian envoys. He prob. ruled from Nasik. In his last days, he was defeated and killed (in 642 A. D.) by the Pallavas whom he had so often defeated. But his son Vikramaditya I. regained the power, signally defeating the Pallavas.

After Harsha's death (648 A.D.), India again became a medley of small states. Yuan Chwang gives the political state of India of the period ; but through want of space, we cannot give any details About 671 A. D., Adityasena, son of Mādhava Gupta seized E. India, claimed overlordship and performed a Horse-Sacrifice. The Arabs conquered Persia in 642 A. D., Afghanistan in the 8th century A.D., thence Islam religion went to Central Asia. India was conquered not by the Arabs, but by the Northern Muhammadans. Repeated Arab expeditions against India failed. In 715 A. D., Mubammad, son of Kasim invaded Sindh, fought at Alor, defeated the king Dahir *Despati* (from which Eng. *despot*) and his queen and conquered Sindh and Multan. In 725 A. D., the invaders overthrew the Vallabhis of Cutch. About 828, the Hindus regained Sindh from the Muhammadans. Supremacy of the Rajputs (800-1200 A.D.) :—A century's anarchy (650-750 A. D.) prevailed after Harsha. Yaso-Varman of Canouj (d. 753) built an ephemeral empire. Lalitaditya of Kashmir defeated Yaso Varman and other Chiefs of India, took away poet Bhavabhuti to Kash-

mir. Then rose the Rajputs all over India. They now belong to many castes including the Hindnised foreigners. Some of them are of pure descent. The Rajput States, 808 A.D.—(i) North India : Kashmir, the Panjab, Sindh, Gujrat, Rajputana, Malwa, Delhi, Canouj, Magadh, Bengal, and Assam. (ii) The Deccan :—The Rathor leader Dantidurga defeated the Chalukyas and built an empire of his own with Mányakheta (Malkhed) as capital. 977-1176 A.D. :—The period of Moslem invasion from without and great feuds within. Harshadeva of Assam seized Bengal, Orissa, Kalinga and Kosala (South). The Buddhist Pal Dynasty of Magadh (780-1080) : Dharmapala (795-830) conquers eastern half of N. India. In the 9th century, 3 powers struggled for the suzerainty of India : the Pals of E. India, the Gurjjars of Rajputna and the Rathors of the Deccan. Vatsa, the Gurjjar king conquered almost the whole of India, but was afterwards defeated by the Rathor king Dhruva and driven to his desert. Govind III, son to Dhruva, conquered the whole of N. India (Ind. Ant. Vol. XII. P. 160). Then Devapala (830-65) claims to be the one absolute lord of India, Ceylon and other islands, Cambojas and the Hunas and a part of Tibbet (Mongyr. copper Plate Insc.).

His Brahman minister Darbhapani and General Vakpal were his main props. (Ind. Ant. Vol IV.) About 992, Sabaktigin conquered as far as the Indus. His son Sultan Mahmud defeated Jaipal of Lahore at Peshawar (1001). The rajas of Bhatia,

Multan and the combined army of Gwalior, Malwa, Kalinjar, Kanauj, Delhi and Ajwera were defeated at Peshawar (1008). He plundered the rich temples of Nagarkot, Thaneswar, Muttra and Somnath, His dealings with the Hindu rajas were lenient. He conquered the Panjab, 1022 A.D. About 973, the Chalukyas again became supreme with their capital at Kalyan. The Cholas of the East Coast rose into importance. Rajaraja the Great (985-1011) overthrew the Pallavas. He conquered Kalinga and Ceylon. As Lord Paramount, he ruled over the Madras Presidency, Ceylon and a large part of Mysore. His son Rajendra Chola (1011-1025) spread his power over Orissa and Bengal and maintained a powerful navy. The Haisala or Ballals occupied western Mysore and Malabar. Their capital was Dvārasamndra, now Halebid. The House of Gazni, after 150 years, had been supplanted by that of Ghor. Muhammad Ghor (1186-1206) resolved to conquer N. India then held by numerous Rajput clans : Delhi and Ajmir were under Prithvi Roy at deadly enmity with the Rathors of Canauj and the Baghils of Gujrat. The effect of the quarrel was disastrous to both parties. In 1191, Muhammad was no doubt defeated at Tiroury by Prithvi and his allies, but in 1193 Shāhabuddin utterly routed the Rajput at Thāneswar, slew him and annexed his dominions. 1194, defeat of Jayachandra the Rathor raja of Kanauj at Chadravar near Etāwa : Moslem occupation of Canauj, Benares and other tracts. The

Rathors then founded the principality of Mārwar. 1195, Gwalior taken, Gujrat invaded : its capital Anbālpattan taken. 1196, Kalinjar and Behar taken. 1198-99 : N. W. Bengal (capital Gaur) was seized by Baktyer from Lakshmaua Sena who fled to Vikrampur where his descendants ruled 130 years more. Thns by 1200 A.D. the whole of N. India except Kashmir, Nepal, East Bengal, Orissa and Assam, were conquered by the Muhammadans. Malik Kafur, General of Alauddin, conquered a greater part of the Deccan by 1312 A.D. East Bengal fell in 1328, Orissa in 1565 and the powerful empire of Vajaynagar in 1565. Mysore is an off-shoot of Vijaynagar.

The Ahoms, a Tibeto-Burman, people conquered N. E. India in the 13th century. From them is the name *Assam*. They became Hinduised and ruled for centuries and had a regular history. *State of the country* :—The Augustan Age of India continued. Modern Hinduism, with pompons *melas* pujas &c., throve. Jainism flourished in Rajputna, Malwa, Gujrat and Bombay. Buddhism declined from the 6th century. The Muhammadans made converts from the 14th century. Christianity was progressing. Alfred the Great sent an embassy to the shrines of St. Thomas and St. Bartholomew (883) The great poets Bhatti, Bhavabhuti, Magha, Dandi, Bānabhatta, Sriharsha, Bhoja, Sandhyākara Naudi, Jayadeva, Chaturbhnja, Mallinath (w. Raghuvira-Charitam) flourished in the period. Kalhana wrote *Rājatarangini* (1148-49) and Chānd, *Prithvi-raj Rasesā* (12th century). Residential

Universities at Nalanda and Vikramsila were started. Silabhadra (7th century) and Dipankara Srijnan Atis (11th century) both born in Vikrampur, were eminent Buddhist scholars. The reformers Knmārila and Sankarāchārya (788-820) drove away Buddhism. Ramannja (10th century) and his disciple Rāmānanda established Vaishnavism. Bāgbhata, Chakrapāni and others wrote on medicine. Aryyabhatta (b. 476) the 3rd Varāhamihira (d. 587), Brahmagupta (7th century), Bhaskaracharyya (b. 1114) improved astronomy and Mathematics. Hindu arts and architecture were revived. Sanskrit got a new life, polish and vigour. Hindus conquered Siam, Cambodia, Anam India's eastern trade flourished; but Indo-European trade suffered through the opposition of the Arabs, for centuries. Columbus sought India but found America instead. Vasco da Gama discovered the searoute to India (1498). Indian learning reached Europe through the Arabs (8th century A. D.). People were generally prosperous and happy.

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